

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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THE RT. REV. CAMPBELL GRAY, D.D.

Bishop Gray died on May 16th (See Pages 5, 15)

MR CHARLES SCOTT
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Whitsunday

TO THE EDITOR: May I have sufficient space to express sincere thanks and high appreciation of the fine and helpful literature the National Council—especially through its Youth Division—has provided to prepare the Church for the proper observance of Whitsunday this year?

The attractive presentation of the significance of the day with the emphasis upon the right point of its being the commemoration of the descent of the Holy Ghost upon the Church—already founded and commissioned by Christ—to enlarge and make clear its vision, deepen its faith, quicken its zeal, increase its determination, courage and power to fulfil the purpose for which it had been instituted, should bring to us all a new sense of what the power of the Spirit can and will do in us today as individuals and in the Church as a body.

If the true call of Whitsunday is humbly and earnestly heeded by the Church, I am persuaded that we can expect showers of blessing to fall upon us all in both life and work.

And the well-expressed page on "Pentecost or Whitsunday" in Forward—Day by Day" also contributes to the same good end.

(Rev.) W. P. WITSELL.

Little Rock, Ark.

Bishops In and Of

TO THE EDITOR: I had hoped that someone with more leisure would have something to add to your remarks given on page 13 of THE LIVING CHURCH of March 19th regarding the Bishop in Jerusalem. Is

this not the correct sense of the commoner preposition *of* as used (*e.g.*) in the title Bishop of Washington? The name of the city discloses where his headquarters are—his see, his cathedra. A Bishop is not Bishop *of* but Bishop *in*. *Of* must be a mistranslation; certainly it is taken too literally, with the result that monstrosities such as the "Bishop of the Northern Halves of New Mexico and Southwest Texas" are too perilously close to be comfortable. They could not arise if all Bishops were Bishops *in*. Leave the Bishop in Jerusalem, and let us have a Bishop *in* Wilmington, and a Bishop *in* Helena; or at least a Bishop *of* Wilmington and a Bishop *of* Helena.

W. EDWARDS DEMING.

Washington.

Editor's Comment:

The word following "of" in episcopal titles is the name of the diocese, which may or may not be the same as the name of the see city; and "of" indicates "exercising jurisdiction over" (cf. "mayor of," "king of," "governor of"). "In" is used only when the bishop is *not* the one holding Catholic diocesan jurisdiction.

Obliteration Bombings

TO THE EDITOR: Your editorial on *Obliteration Bombings*, appearing in the March 26th issue, impels me to protest. You say "The Laws of War, as codified at the Hague and Geneva, have been consistently violated by the Axis powers." I neither dispute nor condone the atrocious barbarities of enemy governments and armies—an in-

dispensable preliminary observation to deflect suspicion of undue sympathy for them. But two fallacies inhere in the first two phrases. War has no law—and knows no law. It is the very negation of law. The Olympic codifications of the Hague and Geneva to the contrary notwithstanding.

War is equally, always and utterly destitute of "decency." It is the categorical denial of everything that is respectable. The compulsion that those originally attacked may be under to respond in kind cannot dignify it; and there will always be space for controversy as to whether it can justify it.

War does have purpose. That is victory which is an euphemism for subduing the enemy by the employment of every available destructive force. And experience has demonstrated that sooner or later both sides, if they have not done so in the beginning, will resort to the doctrine that the end justifies the means. One specious and frequent argument for unrestrained ferocity is that it will "shorten the war."

The vast obstruction across the pathway to peace consists in our incapacity to think clearly on fundamentals. One sonorous absurdity embodied in the protest recently published by a number of American clergymen affords a striking illustration. They said "The laws of war are intrinsically paradoxical." Let anybody sit down and try to analyze that one. It just doesn't make sense. How can laws be paradoxical? They are laws—or they are not. And if they mutually conflict it inevitably follows that, whatever else they may be, they are not laws.

The world has recently been bedeviled by meaningless and incessant expositions of the "Four Freedoms." It is probably the first time in the course of its checkered history

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Freedom has been hanged, drawn and quartered. Freedom is indivisible. Dismember it—and you destroy it. It would be so by Law, if it were not indestructible. This suggests the second fallacy. There are no "laws." There is only *Law*. Law is an event of universal integrity. And when the human intelligence grasps the fundamental truth that war at its most monstrous is a puny challenge to the Universal and Omnipotent, there will be no war, for the corollary will likewise be understood—its operations can never be suspended otherwise than in ignominious defeat.

JAMES G. MITCHELL.

New York.

Washington Reporting

TO THE EDITOR: Please let me commend, as superb reporting, your account of the consecration of the Rt. Rev. Angus A. D.D., in Washington, on April 19th. His story, written by Lewis Boynton, and the story in the previous issue, by the same author, on his "pilgrimage" through the cathedral of St. Paul and Peter, was as graphic and highly descriptive as anything I have seen in *THE LIVING CHURCH*, in my entire reading of a good many years.

(Rev.) THOMAS F. OPIE.

Great Barrington, Mass.

Church of Sweden

TO THE EDITOR: On page 14 of your April 30th edition you refer to the Archbishop of the "Swedish Lutheran Church." Why insert the word "Lutheran"? I am of Swedish birth and am the pastor of a Swedish parish. I follow the "Church of Sweden" in all my services held in Swedish. None of the books I use are labeled "Lutheran." I use the "Hand Book of the Church of Sweden," the "Missal of the Church of Sweden," the "Psalm Book of the Church of Sweden." In no instance does the word "Lutheran" appear, not even in the "catechism" which is found in the "Psalm Book."

To me it would be as sensible if you were to label the Anglican Church as being the "English Calvinist Church," for that is what the Swedes of an earlier generation called it. We are in communion with the Church of Sweden, have been so for a long time, and particularly since 1909, when the Anglican Commission visited Sweden. Among them was the late Bishop Williams of Marquette. Are you possibly trying for appeasement with the "Augustana Synod," definitely a part of the rabidly "Lutheran" element? If so, please cross me off your mailing list. I do not care to subscribe to a Church paper that does not recognize "Episcopacy" or the word "Episcopal" as of greater importance than "Lutheranism" or "Lutheran."

The Swedish Church is an *Episcopal* church, within it I was baptized and because of it I am in the "Episcopal" Church in the U.S.A. If you do not care to refer to it as the "Swedish Episcopal Church," you must at least give it its historic name: the Church of Sweden," leaving out the onerous word "Lutheran."

(Rev.) F. L. ANDERSON.

Providence, R. I.

Books Wanted

TO THE EDITOR: We have a request from Bishop Thomas of Southern Brazil for the books on the enclosed list, which we would like to fulfill, if possible. We have already purchased some new books for this same purpose and, as our funds are limited, we cannot afford to buy many of the books on this list.

If any of the readers has one or more of the books which he would be willing to

donate we would be most grateful if they could be sent to us and we would forward them to Brazil.

(Mrs.) EDWIN GIBBS, director,
Church Periodical Club,
Diocese of New York,
Chairman of the Committee on Books.
New York.

Temple, *Christianity and the Social Order*.
Latourette, *The Expansion of Christianity*.
Temple, *Thoughts in War Time*.
Dibelius, Martin, *The Sermon on the Mount*.
Niebuhr, R., *Christianity and Power Politics*.
Muller, J. A., *Apostle of China*.
Hardy and Pittenger, *This Holy Fellowship*.
Davis, Bishop, *After Confirmation, What?*
Niebuhr, R., *Beyond Tragedy*.
Brunner, Emil, *The Theology of Crisis*.
Bacon, B. W., *Studies in St. Matthew*.
Bacon, B. W., *The Gospel of St. Mark, its Composition*.
Addison, J. T., *The Medieval Missionary*.
May, Rollo, *The Art of Counselling*.
Maurice, F. D., *The Kingdom of Christ, Everyman's Library*.
Maurice, F. D., *The Church of a Family*.
Enslin, Morton Scott, *The Ethics of Paul*.
Dodd, C. H., *The Parables of the Kingdom*.
Berdyayev, N., *The Fate of Man in the Modern World*.
Arsevie, N., *We Beheld His Glory*.
Allen, E. L., *Kierkegaard: His Life and Thought*.
Mortin, H. V., *Through the Lands of the Bible*.
Morton, H. V., *In the Steps of St. Paul*.
Morton, H. V., *In the Steps of the Master*.
Horton, W. M., *Can Christianity Save Civilization?*
Barth, Karl, *The Resurrection of the Dead*.
Barth, Karl, *The Knowledge of God and the Service of God*.
Brunner, Emil, *Philosophy of Religion. The Word and the World. Man In Revolt*.
Brunner, Emil, *God and Man*.
Easton, B. S., *The Gospel According to St. Luke. Christ in the Gospels*.
Temple, Wm., *Readings in St. John's Gospel*.
Dibelius, Martin, *The Message of Jesus Christ*.
James, Fleming, *Personalities of the O.T. Thirty Psalmists*.
Bevan, *Later Greek Religion*.
Dodd, C. H., *History and the Gospel*.
Moffatt, James, *The First Five Centuries of the Church*.
Berdyayev, N. S., *Spirit and Reality*.
Ferre, Nels F. S., *Swedish Contribution to Modern Theology*.
Lietzman, *The Beginnings of the Christian Church*.
Lietzman, *The Founding of the Church Universal*.
Foakes-Jackson and Kirsopp Lake, *The Beginnings of Christianity*.
Lightfoot, R. H., *History and Its Interpretation in the Gospel*.
Hendry, G. S., *God the Creator*.
Niebuhr, R., *The Kingdom of God in America*.
Burton and Goodspeed, *The Harmony of the Synoptic Gospels*.
Bosworth, *The Life and Teachings of Jesus*.
Patterson Smyth, *The People's Life of Christ*.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
PETER DAY.....Acting Editor
JEAN DRYSDALE...Managing & Literary Editor
ELIZABETH MCCracken.....Associate Editor
LEON MCCAULEY.....Director of Advertising and Promotion
MARIE PFEIFER.....Business Manager
MARY MUELLER.....Circulation Manager

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SCRIBNER



BOOKS

Christian Counter-Attack

by HUGH MARTIN, DOUGLAS NEWTON, H. M. WADDAMS and R. R. WILLIAMS

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STRICTLY BUSINESS

LINDEN H. MOREHOUSE went up to Warren, Pa., last week to address the convention of the diocese of Erie on Religious Publishing. He was greatly impressed by the cordiality of Bishop Wroth, and by his capability as evidenced in presiding at his first diocesan convention.

From Warren Linden went to Scranton and then back to Mamaronock, N. Y. Anyone familiar with rail routes in mid-Pennsylvania will not envy Linden the eleven changes of train, bus, and ferry that were necessary to complete the journey.

* * *

WHEN LINDEN and I were in Milwaukee a few weeks ago, Edna Monacelli, our pretty receptionist, stayed after work one evening to type out a letter to her boy friend in service. We couldn't resist the opportunity to give sage advice regarding several phrases that must go into such a letter. That our advice helped was proven. When Edna stayed with her boy friend's mother and sisters two nights later, she was awakened at 4 a.m. by what she thought must be the telephone. When no one answered, she sleepily investigated. It turned out to be the doorbell, and outside stood the boy friend, home on a special two-day furlough because, a bomber pilot, he was soon to fly off to the war theater! With such proof of our mastery of the love letter, Linden and I are thinking of a whole series of letters. It should be sensational in book form!

* * *

A FRIEND of Jean Surdam, of the religious book advertising department of Macmillan, sent a little niece in St. Louis a hairbow from Lord and Taylor's store, and now the little girl, whenever she is complimented on her pretty hairbow, says demurely, "Thank you. Do you know it came from God and Taylor's in New York?"

* * *

I DON'T know whether he was serious or not but it is at least true that a layman came into the M-G store lately to ask for a copy of *Where to Die in New York*. He thought, he said, that a religious house would probably stock the item, of which he had heard good reports. On hearing Ray Fenning tell of this, Phil Fey recalled an old Gorham title: *Thy Dead, Where Are They?* When a customer came in for a copy years ago, Mr. Gorham shouted downstairs to the stockroom: *Thy Dead, Where Are They? One up!* Another customer, overhearing this, looked around so apprehensively that Mr. Gorham felt called upon to explain the remark was only the title of a book.

Leon McCauley

Director of Advertising and Promotion

The Question Box



• *What is the position of the Episcopal Church on the subject of astrology?*

The Church condemns astrology as a pagan superstition. It is sinful in that by encouraging an attitude of fatalism it thus denies the providence of God. The Church does not believe that the heavenly bodies or seasons have any moral influence upon human life and it holds that the casting of a horoscope and the seeking of advice or information from so-called astrologers is downright stupidity.

• *What is the unforgiveable sin mentioned in St. Matthew XII: 31, 32?*

The Church teaches that no sin is unforgiveable! The mercy of God is infinite and He wills all men to be saved. As long as a sinner repents and is truly contrite he will be forgiven. This text refers to those who do not repent even in defiance of the grace of God given to him. The third Century Novations attempted to limit the Church's pardoning power, and were condemned in this attitude by Eusebius.

• *Does the Episcopal Church teach belief in a personal devil?*

It is the Church's belief that there is a personal devil. It must not, however, be assumed that God, therefore, was the creator of evil. God created all things good. The devil and the other demons rebelled against Him and deliberately chose to become bad. Holy Scripture mentions the devil in Isaiah 14: 12, St. Luke 10: 18, Jude 1: 6; II Peter 11: 4, The Acts 12: 7-9., among other passages.

• *By what authority, Prayer Book, tradition, convention, legislation or what, is non-attendance at Holy Communion on Sunday defined as a mortal sin?*

There is no Prayer Book tradition or legislation which makes non attendance upon Holy Communion on Sunday a mortal sin. However, the Prayer Book teaches in its Office of Instruction that "My bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work, pray, and give for the spread of His kingdom." The Ten Commandments, the Prayer Book also teaches, are part of "God's holy will and commandments," which at baptism we promise we shall "keep . . . and walk in . . . all the days of . . . life" The fourth commandment is, "Remember that thou keep holy the Sabbath Day." At confirmation we "ratify and confirm" this promise, and since the Office of Instruction is the basis for confirmation instruction it is reasonably assumed that one makes a solemn vow when one is confirmed, to attend Church on Sunday without fail. These vows are just as binding as marriage vows and should be so considered. If one breaks

a vow to attend Church regularly, pride, sloth, or gluttony usually lie at the bottom of the failure. Sloth probably is the most frequent cause. These are all "deadly sins," mortal to spiritual life. Therefore, it can be held that failure to attend Church is a mortal sin. The Holy Communion service was for more than 1600 years the Sunday service. Obviously it is the most important service, being the one instituted by Christ. Naturally His service should be the important observance of Sunday. Therefore, it could be argued that failure to attend upon the Holy Communion on Sunday is a mortal sin. Its deadliness lies in the fact that it is the breach of a solemn vow for cause of pride or sloth.

• *Will you please tell me when and how, a woman becomes a member of the Woman's Auxiliary in the Episcopal Church?*

The Woman's Auxiliary nationally has no constitution and, therefore, no ruling on membership. All women, who participate in the program of the Church are considered as "members." The definition of the Woman's Auxiliary is the fellowship of the women of the Church, organized for service to the Church in all phases of its life and work. In a recent pamphlet on parish organization, published by the Woman's Auxiliary, a suggested constitution for a parish organization includes the following article on membership: "Membership in this organization shall consist of those women of the parish who agree to share in its program of worship, study, service and fellowship."

• *Does the use of the Agnus Dei in the celebration of the Holy Communion mean that we recognize the Roman doctrine of Transubstantiation?*

The Agnus Dei was originally the title that St. John the Baptist gave to Christ (St. John 1: 29.) It meant simply the Lamb of God. From this scriptural source it was enlarged as a simple thrice repeated prayer, the intent of which is that Christ who is our Judge, shall have mercy upon us sinners and grant us His peace. It has nothing to do with the doctrine of Transubstantiation.

CHURCH CALENDAR

May

- 28. Whitsunday (Pentecost).
- 29. Whitsun Monday.
- 30. Whitsun Tuesday.
- 31. Ember Day (Wednesday).

June

- 1. (Thursday).
- 2. Ember Day (Friday).
- 3. Ember Day (Saturday).
- 4. Trinity Sunday.
- 11. St. Barnabas. First Sunday after Trinity.

WHITSUNDAY

GENERAL

BISHOPATE

Bishop Gray Dies

The Rt. Rev. Campbell Gray, D.D., D.T.D., Bishop of Northern Indiana, died May 16th in St. Joseph's Hospital, Mishawaka, Ind., at the age of 65. He had been seriously ill of pneumonia in December, but had recovered sufficiently to return to his duties, until he suffered a heart attack on May 9th.

Bishop Gray was born in Bolivar, Tenn., on January 6, 1879, the son of the Rev. William Crane Gray and Fannie Campbell (Bowers). On both sides of the family there was a long line of priests and bishops, among whom were Bishop Cross, the first Bishop of New Jersey; Bishop Doane, second Bishop of New Jersey; Bishop McIlvaine, second Bishop of Ohio; Bishop Whittingham, fourth Bishop of Maryland. His father became the first Bishop of what was then the missionary district of Southern Florida. He spent his boyhood in Nashville, Tenn., and received his early education there. In 1901, he was graduated from the University of the South at Sewanee, Tenn., receiving his M.A. in 1902. In 1904, he was graduated from General Theological Seminary. He received the degree of D.D. from Nashotah House in 1925; D.D. Ade from the University of the South in 1926; and the degree of S.T.D. from General Theological Seminary in 1926.

He was ordained deacon in 1904 and priest in 1905, by his father. For the first 10 years of his ministry, he engaged in missionary work in Florida. He was vicar of St. Augustine's Church, Rhinelander, Wis., from 1914-22; rector of St. Paul's Church, Peoria, Ill., 1922-25. On May 1, 1925, he was consecrated Bishop by Bishops Weller, Fawcett, Webb, Gailor, Anderson, McCormick, Francis, Partidge, and Griswold. On January 21, 1925, he was elected Bishop Coadjutor of Northern Indiana. On account of the death of Bishop John Hazen White, he did not become Coadjutor, but was consecrated Bishop of the diocese on May 1, 1925. He selected St. Paul's Church, Mishawaka, as the Pro-Cathedral.

Bishop Gray was married in Nashville in 1905 to Virginia Neil Morgan, who survives. He leaves three sons and one daughter. William C. Gray of Grosse Point Farms, Detroit, Mich., is serving with the U. S. Navy; the Rev. Francis Campbell Gray, a missionary in the Philippines, is at present in a Japanese concentration camp; and Major Joseph A. Gray is in the U. S. Marine Corps, American Army Air Force. The daughter, Mrs.

William Peters, is living in Mishawaka while her husband is in service in Australia. Another daughter, Mrs. George W. Ridgway of Springfield, Ill., died recently.

Bishop Gray had been president of the synod of the province of the Mid-West since 1926. He was an American member of the Doctrinal Committee of Anglican and Orthodox Churches authorized by the Lambeth Conference, 1930, and was a member of the General Convention from 1910-43. Recently, the Presiding Bishop appointed Bishop Gray to take Bishop Wilson's place on the Joint Committee on the Legal Title of the Church. From 1911-13 he was a trustee of the University of the South; he was a trustee of Nashotah House at the time of his death and also president of the board of trustees of Howe Military School, Howe, Ind.

Active in the civic life of his community, Bishop Gray was a member of the South Bend Rotary Club, the Fellowship Club of Mishawaka, the Mishawaka Chamber of Commerce, and the Round Table Club of South Bend. He was a member of the boards of the St. Joseph County Society for Crippled Children and the St. Joseph County Chapter, National Foundation for Infantile Paralysis.

BURIAL OFFICE

The Burial Office and Solemn High Requiem were held at St. James' Church, South Bend, Ind., at 10:00 A.M., with Bishop Ivins of Milwaukee as celebrant. He was assisted by Bishop Essex of Quincy as deacon and Bishop Conkling of Chicago as sub-deacon. Three bishops of the province of the Mid-West officiated in the Burial Office, Whittemore of Western

Michigan, Kirchhoffer of Indianapolis, and Randall, Suffragan of Chicago.

The servers at the Requiem were the Very Rev. Erland L. Groton, dean of St. Paul's Pro-Cathedral, Mishawaka, and the Rev. Robert J. Murphy, D.D., chaplain of Howe Military School, Howe, Ind. The Bishop's Crozier was carried in the procession by the Ven. J. McNeal Wheatley, rector of Trinity Church, Fort Wayne, and archdeacon of the diocese. The Rev. Harold G. Kappes, priest-in-charge of Holy Trinity Hungarian Mission, South Bend, and the Rev. Don H. Copeland, rector of St. James' Church, South Bend, were the co-masters of ceremonies. The Rev. Peter Langendorff, rector of St. Paul's Church, Hammond, was the crucifer, and the Rev. Russell G. Flagg, rector of Trinity Church, Michigan City, and the Rev. Leo K. D. Patterson, rector of St. James' Church, Goshen, were torch bearers; the thurifer, the Rev. Dom Francis Hilary Bacon, O.S.B., of St. Gregory's House, Valparaiso, Ind.

The committal and interment took place in the crypt at St. James' Chapel, Howe Military School, Howe, Ind., by the Rev. Robert J. Murphy, D.D., chaplain of the school, and assisted by the Ven. J. McNeal Wheatley.

The *Missa Marialis* Choral Eucharist was sung by the choir of St. James' Parish, under the direction of Ethel Stuart Gaumer, organist and choirmaster.

Honorary pallbearers included Bishops Creighton of Michigan, Tucker of Ohio, Hobson of Southern Ohio, Page of Northern Michigan, White of Springfield, and Sturtevant of Fond du Lac. The clergy of the diocese were the active pallbearers.

The procession included the visiting clergy of the Episcopal Church, and the Rev. Arcadius Arcadiou, rector of St. Andrew's Greek Orthodox Church, South Bend, the Rev. Peter M. Paunovich, rector of St. Peter and St. Paul Serbian Orthodox Church, South Bend, and the Rev. George Tatarow, St. Michael's Greek Orthodox-Catholic Church, Mishawaka; the honorary guard, board of trustees and faculty of Howe Military School; the members of the president and council of the province of the Mid-West; the members of the board of trustees of the diocese of Northern Indiana; the members of Bishop and council of the diocese; and members of the Cathedral Chapter, and the vestry of St. Paul's Pro-Cathedral, Mishawaka.

The body lay in state at St. James' Church, South Bend, from 7:00 P.M., Thursday, until 9:30 A.M., Friday, and was received from the St. Paul's Pro-Cathedral Parish, Mishawaka, with the

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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Prayers and Vespers of the Dead, by the Rev. Don H. Copeland and the Ven. J. McNeal Wheatley. This was followed by a service at 8:00 P.M. by the rector and congregation of the Holy Trinity Hungarian Mission, South Bend. A lay and clerical watch was observed all night Thursday at St. James'.

On Friday morning there were continuous Requiems, at half hour intervals, from 7:00 A.M. until 9:00 A.M. There was also a Requiem at the St. Paul's Pro-Cathedral Parish, Mishawaka.

Consecration Arrangements For New Bishop of Iowa

The consecration of the Very Rev. Elwood Lindley Haines, of Louisville, Ky., as the fifth Bishop of Iowa, will take place in Trinity Cathedral, Davenport, Iowa, on May 31st at 10:00 o'clock. The Presiding Bishop will act as chief consecrator, assisted by Bishop Carpenter of Alabama, and Bishop Jackson of Louisiana as co-consecrators.

On the evening of the same day the newly consecrated Bishop will preside at the 92d annual convention of the diocese of Iowa.

With the consecration and the convention set for the same day, many more people plan to be present than can possibly be admitted to the services. Careful arrangements have been made to assign the coveted space equitably to duly elected delegates of the parishes and missions throughout the diocese.

For the many who are not fortunate enough to gain admission a public address system will be placed on the Cathedral grounds and, in case of inclement weather, the Cathedral parish house will house the overflow.

ORTHODOX

Second Polish Orthodox Archbishop Assassinated

The assassination of Archbishop Sergius, Metropolitan of Vilna, Poland, was reported in London by the Polish Ministry of Information. The brief announcement gave no details of the crime, but it is believed to be the work of Polish extremists incensed over the metropolitan's pro-German attitude.

Metropolitan Sergius was formerly secretary of the Synod of the Russian Orthodox Church in Moscow and was appointed several years ago as Bishop of Lithuania, occupying the see of Kovno (Lithuania) and Vilna (Poland). Following German occupation of Lithuania, Metropolitan Sergius, despite the fact that he had been a member of the Russian Orthodox Synod and had been made Exarch of the Baltic Republics under the previous Russian occupation, threw his support on the German side.

The Vilna prelate is the second Orthodox Church leader to have been assassinated in the past year. Last spring, Archbishop Alexis, head of the Autonomous Orthodox Church in the Ukraine, was murdered in the Volhynia province of

Poland, apparently as an act of political revenge by individuals opposed to his policies in favor of an independent Ukraine and the Ukrainizing of the Polish Orthodox Church.

Metropolitan Alexei Becomes Acting Patriarch of All Russia

The Holy Synod of the Russian Orthodox Church has appointed Metropolitan Alexei of Leningrad and Novgorod as provisional successor to Metropolitan Sergei, Patriarch of Moscow and all Russia,



Acme.
METROPOLITAN ALEXEI: Appointed
Acting Patriarch of Moscow and All
Russia.

who died last week, the Tass agency has reported in a broadcast.

The action was taken in conformity with a "testamentary instruction" of Metropolitan Sergei, Tass said. The dispatch was reported by United States Government monitors.

INTERCHURCH

Executive Committee Takes Action

The executive committee of the Federal Council of Churches, meeting in New York City recently, proposed that Children's Day this year, June 11th, be used by churches to emphasize needs of suffering children of the world. The statement called on the government to implement the Gillette-Taft Bill, already passed by Congress, which advocates limited relief to the children in occupied countries of Europe. The text of the declaration is as follows:

"While the thought and effort of our people are concentrated on the progress of the war itself, we should not become so preoccupied with it as to forget the tragic plight of the children of the world. . . .

"We therefore urge the Churches to give special thought and prayer in the near future to the children of the world. Children's

The Rt. Rev. Edwin Warren Saphoré, retired Bishop of Arkansas, died in Syracuse, N. Y., May 23d, at the age of 90. An account of his life will appear in the next issue of THE LIVING CHURCH.

Day would be an especially appropriate occasion. The concerns arising from Christian charity should be continually pressed upon governments to the end that every means be utilized to bring relief and hope to those in despair. The Churches have supported the bill adopted by Congress (Gillette-Taft Bill) which calls upon the Department of State to devise means of limited relief to the children in occupied countries of Europe. The government should be urged to implement this measure. The relief programs supported by the Churches in other parts of the world should have much larger contributions than are currently provided. "The impulses of Christian compassion must be quickened both for the sake of the suffering children and for the sake of the spiritual health of our own people."

The executive committee also turned its attention to the plight of the Japanese Americans who are trying to establish themselves in the Middle West and the East. Pointing out that there has not been a single person of Japanese ancestry brought to trial on charges of sabotage and that American soldiers of Japanese descent have served with distinction and courage in Europe, Africa, and the Southwest Pacific, the committee urged public officials throughout the country to cooperate with the resettlement program.

Stating that Japanese-Americans have been thoroughly investigated by governmental agencies before being released from relocation centers, the declaration goes on to say, "These people are under the necessity of seeking new homes in new communities through no fault of their own. Law-abiding American citizens are inviting them into their communities, providing suitable accommodation for residence, and assuring them of employment by which they may earn their support."

Among other actions taken by the committee were the election of the Rt. Rev. Edwin F. Lee, formerly in charge of the Southeastern Asia area of the Methodist Church, as director of the General Commission on Army and Navy Chaplains replacing Dr. S. Arthur Devan, who resigned recently; consideration of the establishment of a Washington bureau of information and advice which would disperse complete up-to-the-minute information on developments in the nation's capitol; and the sending of a wire to the Finance Committee of the Senate protesting proposed legislation which would allow "standard deduction" of 10% covering deductions for taxes and interest on indebtedness, as well as contributions. It was pointed out that since the deduction could be secured whether the contribution was actually made or not, this legislation would serve to discourage charitable giving.

The executive committee also approved a recommendation that two or more of the eight agencies now considering forma-

of a National Council of the Church of Christ in the U.S.A., might put the plan into effect before approval of the agencies has been received. This commendation has been made because the plan must now first be accepted by the churches, and then by its member churches, a process that is likely to delay the merger for many years. The new procedure opens the way for organization of a National Council in a shorter period of time, even though its membership may at the start include all eight groups. The executive committee of the Federal Council is the first agency to approve the commendation. The other groups involved are the International Council of Religious Education, the Foreign Missions Conference, the Home Missions Council, the Council of Church Boards of Education, the United Council of Church Women, the United Stewardship Council, and the Missionary Education Movement.

World Council of Churches Forms Department of Reconstruction

Formation of a Department of Reconstruction and Interchurch Aid to coordinate relief programs of Church groups throughout the world was announced in Geneva by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

The new body, to be headed by Dr. Johannes Koechlin, chairman of the Swiss Protestant Church Federation, will have an international staff of experts from various communions and nations. In addition to coordinating the work of church reconstruction committees, the department will gradually take over the chief functions of the European Central Bureau for Interchurch Aid, Dr. Visser 't Hooft said. The Central Bureau has been the international and interdenominational agency of the Protestant churches for interchurch aid in Europe. Among the groups to be represented in

the Department of Reconstruction and Interchurch Aid are the Church Committee for Overseas Relief and Reconstruction in the United States, an interdenominational body, and the Committee for the Reconstruction of Christian Institutions, a British group operating under the joint presidency of the Archbishop of Canterbury and the Moderators of the Free Church Federal Council and the Church of Scotland. Similar bodies in Canada, Switzerland, and Sweden will also be embraced in the joint international relief program.

An important feature of the new international Church relief set-up, Dr. Visser 't Hooft said, is that representatives of war-torn and needy European churches will be given a "decisive voice" in the elaboration of reconstruction plans. Dr. Visser 't Hooft stressed that through the creation of the new department "the task of reconstruction is conceived as a common task for all Churches in the ecumenical movement."

A coordination committee has been recently set up by the World Council and the European Central Bureau for Interchurch Aid and it will later be enlarged

by members from the various national reconstruction committees and from the needy churches. This combined group will bear responsibility for the work of the new Reconstruction Department.

Final decision concerning the date of merger of the Central Bureau with the World Council Department has been left to the international executive committee of the Bureau, which will continue its current tasks until its liquidation.

YMCA to Mark Century of Service

A century of service to the youth of the world through a broad program of recreational, educational, social, and religious activities will be marked by the YMCA on June 6th.

George Williams, a 22-year old draper's clerk, met with 11 comrades in a small sleeping room in London, 100 years ago and founded the organization. Today the oldest and largest youth movement in the world, the YMCA reaches into 68 different countries on every continent, with 10,000 Y's and millions of members. In the United States and Canada alone there are 1,400 Y's with more than 2,500,000 participants. The red triangle of the Y, representing the development of body, mind, and spirit, is a familiar symbol everywhere.

The YMCA serves people of different nationalities, races, and religions without distinction. In the Orient and Far East, its members, participants in its activities, and supporters include large numbers of Mohammedans, Buddhists, Hindus, and Confucianists as well as Jews and Christians. Youth in the United States is served on an equally unrestricted basis.

PIONEERING

The YMCA has pioneered in many worthy activities and enterprises. It started the first organized social work for young men in American cities, and also the first organized social work for boys, for soldiers and sailors, for railroad men, and for Negro men and boys. It gave the world two of the most popular indoor sports, basketball and volleyball. It started summer camping for boys, promoted the first national swimming and life saving campaign, formed the Friendly Relations Committee for Foreign Students in the United States, organized the Intercollegiate Christian movement and the Father-and-Son programs, and helped to organize the Boy Scouts of America.

With the centennial coming in the midst of global war, the YMCA is marking the anniversary with the most important tasks in its history. It is one of six agencies conducting the USO, whose facilities and entertainment have meant so much to millions in the armed forces, and its War Prisoners Aid ministers to more than 6,000,000 prisoners of war.

To meet urgent wartime emergency needs on the home front, the YMCA is providing social and recreational programs for workers in many centers of war industry, and its summer camps for hundreds of thousands of boys 10 to 18 years of age help to combat juvenile crime and delinquency.

MISSIONS

Report from the Canal Zone

A newly appointed missionary in the Panama Canal Zone finds plenty to do, according to a report received by the Overseas Department of the National Council from the Rev. George Packard, who went to the Canal Zone recently to be rector of Christ Church, Colon. Bishop Beal hopes that eventually he may be able to send Mr. Packard to begin work in the Colombia section of the district.

Mr. Packard writes, "Each Sunday I have seven services as I take both Christ Church and St. Mary's (Silver City) work. So far I am able to do all that two men formerly did save one thing. That is on Sunday nights I just can't seem to be able to be in both churches for the evening service at 7:30 P.M. I am working on that though, so don't be surprised if I find a way to do it. I work the midweek services out also by having Saints' days here at 6 and at St. Mary's at 7 A.M.; then regularly on Wednesday here and Thursday there the same for the midweek night services. So I'm glad to report that as far as services, hospital and sick calling I am doing both men's work and not finding it too difficult, save not enough time left over to do what I am doing now, writing letters—have a big backlog of them to answer. Have time to do some new calling and confirmation recruiting on the side.

"I didn't give you my Sunday schedule; just in case you are interested—6, Christ Church, Low Mass—7 A.M., St. Mary's Sung Eucharist and sermon; 9 A.M., sung Eucharist and sermon, Christ Church; 10:30 A.M., Church school, Christ Church; 2:30 P.M., Baptisms, St. Mary's; 3 P.M., Church school, St. Mary's; 4 P.M., Baptisms, Christ Church; 7:30 P.M., Evensong and sermon, Christ Church. And, believe me, every Sunday save a rare one indeed, I have baptisms at both places. Had to schedule a definite time for baptism to keep from going around in a baptism whirl. Counting 'em over find there are eight but I don't really count the 10:30 Church school as all I do is teach a class or take the closing exercises as I don't get through breakfast in time to open the Church school."

VISITORS

Chinese Teacher Coming To Windham House

Miss Li Luk Wa of Hongkong, the Chinese head of a Church of England school for the deaf in that city, is among the graduate students coming this summer on a United Thank Offering scholarship to Windham House, Church training center in New York. Miss Li has been making the most of an unavoidably prolonged stay in the United States. Coming here in 1941 for special study in methods of teaching the deaf, she completed work for a B.S. degree at Washington University, St. Louis, took a summer's work at Vassar, and for the past year has been teaching the special classes for the deaf in the public schools of Toledo, Ohio.

HOME FRONT

Hail Draft Deferment of Pre-Theological Students

Establishment by Selective Service of a three-point standard of deferment for pre-theological students has been granted with keen satisfaction in religious circles.

The new ruling places candidates for the ministry who are enrolled in public schools and colleges on substantially the same footing as theological students, thereby meeting the many objections that have been raised over the previous plan to cancel deferment of pre-theological students as of July 1st.

"The decision of Selective Service to revise its ruling regarding pre-theological students is very gratifying," commented Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America.

In Washington, the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, observed that "the new regulation governing pre-theological students is another evidence of the Selective Service's fair consideration for students for the ministry."

"I still feel," he added, "that the Churches would have had better recognition in the law if Protestant groups had joined with us in making our needs known to Congress in 1940."

Dr. Henry P. Van Dusen, president of the American Association of Theological Schools, termed the ruling "very satisfactory." In its essentials, the Selective Service order is similar to a plan recommended by the association to its member schools last April 14th.

Had the protested order been carried out, it would have shut off the sources of a trained ministry for the nation's non-Roman Churches, as well as for Jewish Synagogues, while it is said that half the Roman Catholic students training for the priesthood would have been affected. Draft officials estimate that some 2,000 students between 18 and 25 years of age will be entitled to deferment consideration under the new directive sent to all local draft boards in the country.

According to Selective Service, any registrant preparing for the ministry shall be classified 4-D if:

1. He submits a statement declaring that he is "preparing for and intends to enter into the ministry of a recognized Church, religious sect, or religious organization."

2. The "highest authority governing ordination of a recognized Church, religious sect, or religious organization" states that there is a need of ministers and that the registrant has been formally accepted as a candidate.

3. A recognized theological or divinity school states that the registrant has been accepted for admittance to such theological or divinity school and that he is pursuing, under its general direction and on a full-time and accelerated basis, a specific course of study required by the theological or divinity school.



Official Navy Photo.

CHAPLAINS' ASSISTANTS: These men at Sampson, N. Y., Naval Training Station are candidates for Specialist (W) rating. They will serve as chaplains' assistants in the Navy ashore and afloat.

When the Invasion Begins

Bishop Manning of New York has sent a letter and prayer to all the clergy of the diocese of New York, asking that all churches be kept open not only at the hours of special services but at all times, in order that every person may have at any hour opportunity to enter a church and there engage in prayer. The Bishop urges also that there be frequent, if possible daily, celebrations of the Holy Communion. He makes suggestion for forms of services to be used and advises that these services be simple and held several times each day, at hours both early and late, that all may attend.

The clergy of the diocese are making plans to follow the Bishop's suggestions. In New York City and other large places, notices will be given in the usual ways. In smaller towns and in the country, the church bells will be rung. Both clergy and people are deeply concerned with the arrangements for prayer in the churches and are working together to the end that every man, woman, and child may take part at least once each day.

Conference on the Ministry

To Returning Service Personnel

"The fundamental problem of the Church is to see to it that the stopping of this war is not worse than its prosecution," said Dr. William Barrow Pugh, stated clerk of the General Assembly of the Presbyterian Church and chairman of both the Service Men's Christian League and the General Commission, in his keynote address to the National Conference on the Ministry of the Church to Returning Service Men and Women, May 17th. The meeting, which lasted two days, May

17th and 18th, and was jointly sponsored by the Service Men's Christian League, the General Commission on Army and Navy Chaplains, the Federal Council's Commission on Religion and Faith, and the Christian Commission for Camp and Community Activities, was held at the First Presbyterian Church in Baltimore. The five sessions featured speakers drawn from governmental agencies, the Army and Navy chaplaincies, educational and health circles, and church bodies. After each address, time was taken for a thorough discussion of the problem presented. Some 200 delegates attended the meeting.

"Ten million ex-servicemen will constitute at least one-fifth of the future voting strength of the United States. In all probability these millions of American voters will be organized into a semi-political force much greater than the American Legion. Our concern must be that they emerge from their present narrow existence into one of wider interests, sounder judgments, and equipped with materials—physical and spiritual—necessary to taking on mature roles in a democratic and Christian state." Dr. Pugh warned that if the Church is not alive to its task of ministering effectively to discharged service men, America will be faced with a repetition of the "tidal wave of sensuality and vulgarity and corruption that followed the close of the last war."

Presenting the psychiatrist's view, Dr. John P. Millet, chairman of the Emergency Committee of Neuro-Psychiatric Societies of New York, praised the Protestant Church for its awareness of the opportunities, resources, and problems and classified the attitudes of returning service men as "constructive, destructive and disintegrated."

Describing the techniques that pastor

Other counsellors might employ, he urged that religious leaders make preliminary contacts with service men's families, winning their confidence, and explaining government and Church and civic resources available; urging the returned service man to align himself with Christian fellowship groups; and generally offering a natural and unaffected civilian comradeship that would open the doors to more specialized assistance.

"It must be remembered," he pointed out, "that after the first flush of relief at the safe return of husband or son or fellow-townsmen, there is a tendency for everyone to get back to 'business as usual.' The problems of reintegrating our disoriented soldiers with civilian life is a tough one. Each community should coordinate its resources—religious, medical, recreational, social, and economic—with a view to having ready a program which will see every returning soldier a sense of the solidarity of the home front and of his own security. In the program the Church must and should play a leading role."

"ABSTRACT THEORIZING"

Taking sharp issue with "abstract theorizing" of those who see returning service men as "problems to be solved," Chaplain Edgar H. S. Chandler, Third Naval District chaplain, New York City, stated that the Church, not the men themselves, is the real problem in the ministry to returning veterans.

Chaplain Chandler warned that men returning from war will not tolerate "narrow denominationalism, hypocrisy, and implacency" in Church life. "I'm deeply concerned," he continued, "that the Church shall prepare for the homecoming service men by implanting within itself Christianity of sincerity, simplicity, and reality. They will come back improved physically, broadened mentally, and with a new sense of maturity and responsibility."

Church that can show that it cares about them and that it is doing something of vital significance in the community and the world may win their allegiance.

The chaplain attacked disparagers of foxhole and liferaft religion. He said, "Man's extremity is now, as ever, God's opportunity," and that in foxholes and on rafts many service men are having a real and vital spiritual experience, the value of which the Church should capitalize upon rather than carp at.

Other speakers on the two-day program included Congressman Jerry Voorhis of California, Brigadier General Frank T. Jones, administrator of retraining and reemployment, Office of War Mobilization; and Lieutenant Colonel Colgate Hoyt of the Veterans' Personnel Division, Selective Service System.

Colonel Hoyt explained the little-known part of the Selective Service System which operates to reestablish the discharged veterans upon their return to civilian life. Pointing out that in each local board there is at least one reemployment committeeman assigned to give consultation and assistance to those desirous of this aid, he urged that Churchmen impress upon local pastors and lay workers the eagerness with which such committeemen will welcome assistance in this field.

New Morale Among Prison Inmates Reported

Three effects of the war on prisoners in Auburn State Prison, Auburn, N. Y., are noted by the Rev. Louis L. Perkins, rector of St. John's Church, Auburn, and Episcopal chaplain at the prison.

A new morale has been achieved among inmates, he reports, because of the opportunities presented for constructive work to aid the nation's industrial war effort. Auburn prisoners, he points out, were the first to be awarded the Army and Navy "E" for their production work.

A premium has been placed on good conduct so that an inmate may receive a parole. No parole is granted until a prisoner has a job lined up, and many prisoners have left the institution to take a place in industry, in a more advantageous and favorable job than hitherto because of the manpower shortage.

Chaplain Perkins also reports that many men have left the prison to go directly into the armed forces after careful investigation by Selective Service officials.

Ask Broader Interpretation Of Essential Church Activities

Several constituent bodies of the Federal Council of the Churches of Christ in America, concerned over the loss of key lay workers in national, state, and local offices to the military forces, have requested the Federal Council to seek a broader interpretation of essential Church activities from the War Manpower Commission.

Dr. Roswell P. Barnes, associate secretary of the Council, said in New York City that the matter is being taken up with the WMC in an effort to obtain recognition of the essential character of administrative agencies of the various non-Roman Churches.

Cellis Stocking, chairman of the Essential Activities Committee of the War Manpower Commission, had previously informed Dr. Barnes that when Church activities were added to the list of essential occupations, "it was visualized by the committee that only the activities in connection with the operation and maintenance of the Church would be included. It was not anticipated that the superstructure composed of executives of national Church offices would be encompassed by this designation."

Illinois Reserve Militia

"Bishop Essex, will you take the service this morning, please?" With those words, spoken at 5 o'clock on the morning of May 20, 1943, the Rev. Richard G. Baker, curate of St. Paul's Church, Peoria, Ill., announced that he had been called to active duty with the Illinois Reserve Militia. The tour of duty, which was to last three weeks, was to aid in controlling levees along the flood-swollen Illinois River. Fr. Baker, then a sergeant in a medical detachment, is now a captain, serving as adjutant of the Third Brigade, IRM, Brigadier General Louis M. Stacy, commanding.

The clergy of the Church are doing a

notable bit of work on the home front by serving in the Illinois Reserve Militia. The senior officer among the clergy is Lt. Col. Gardner A. MacWhorter, division chaplain, who has served in that capacity since May 17, 1941.

Among the other priests serving as chaplains, is Capt. Gordon E. Brandt, First Infantry, and rector of the Church of the Advent, Chicago. The rector of St. Timothy's Church in Chicago, Capt. Edgar H. Yeoman, is chaplain of the Second Infantry. Capt. Albert E. Taylor, chaplain of the Third Infantry, is rector of St. James' Church, Dundee, Ill. From the diocese of Quincy, the Rev. Charles A. Abele, rector of St. Andrew's Church, Peoria, Ill., is serving as chaplain of the Sixth Infantry.

The Rev. Norman Stockett, rector of Christ Church, Streator, is a corporal in Company F, Fifth Infantry.

Captain Baker, Captain Yeoman and Corporal Stockett have also been called to duty in the present emergency existing along the Illinois, Kaskaskia, and Mississippi rivers.

ARMED FORCES

Bishop's Son Receives Wings

Lt. Henry Wise Hobson, jr., son of the Bishop of Southern Ohio, a member of the U. S. Army Air Forces, has received his wings at Turner Field, Ga. He flew from home to Cincinnati for the first time since his training began.

Lt. Hobson was married on April 17th to Miss Elizabeth Balch, elder daughter of Mr. and Mrs. DeWitt W. Balch.

Parish V-Mail

A new plan, Parish V-Mail, is in use.

At the recent annual parish meeting in St. Matthew's Church, Wheeling, W. Va., a greeting to be sent to all parishioners in the armed forces was signed by the home parishioners present. One hundred and twenty signatures were included. Both the greeting and the signatures were then photostated, reduced in size and now are ready for mailing to all men and women overseas and in this country.

Religious Activities

Show Decrease

A total of 106,499 services were conducted by chaplains for U. S. forces throughout the world during February, according to the Office of the Chief of Chaplains. This was 39,670 below the total in January.

Attendance at the services decreased from 8,913,440 in January to 6,920,298 in February.

Administrations and receptions of the sacraments also showed a decrease. There were 86,714 administrations and 1,003,810 receptions in February, as compared with corresponding totals of 90,594 and 1,068,920 in the preceding month.

Hospital and guardhouse visits decreased from 106,612 to 101,800, but pastoral contacts rose from 7,433,854 to 7,776,599 during January.

BULGARIA

Bombings Wreck Orthodox Church Property

Considerable damage to Orthodox Church property in Sofia has resulted from Allied bombing attacks on the Bulgarian capital, a report from Geneva states.

Among buildings said to have been completely demolished are the chancery of the Bulgarian Orthodox Church, the Metropolitan's residence, the theological seminary and lecture hall, and the headquarters of the Association of Orthodox Priests.

Damage was caused to the Orthodox cathedral, the headquarters of the Holy Synod, and other Church possessions, according to the report.

Under the supervision of Metropolitan Stephen, an extensive relief program has been organized on behalf of air-raid victims, and a large number of priests and laymen have volunteered their services.

NORWAY

Clergy Must Report Monthly to Police

Reports of action taken against rebel clergymen must be submitted monthly to the Gestapo, according to an order issued to the "national police" by General Wilhelm Rediess, Gestapo chief in occupied Norway.

Meanwhile, warnings have been issued to Pastor Johannes Messel of Sand, in Ryfylke, and an assistant clergyman in Sauda because they failed to hand over to local police illegal publications in their possession. They were also censured for having urged their congregations to pray for arrested bishops, clergymen, and students.

An Oslo report states that rebel Bishop Gabriel Skagestad has been expelled for the second time from Tronstad, and that Pastor Kornelius of Stavanger has been banished to Hoevagg in Aust-Agder.

Quisling Regime Aims New Blow at the Church

The Quisling Church Department in occupied Norway has sent a circular letter to parishes throughout the country ordering the surrender of accumulated funds originally earmarked for the payment of clergymen's salaries, but unclaimed since early in 1942 when 1,100 Norwegian pastors resigned *en masse* in protest against the Quisling regime, according to Religious News Service. Since that time, "rebel" pastors have been dependent upon voluntary contributions by their congregations.

The Quisling order states that the returned stipends will be used for training students "and others who wish to serve the Church."

The Quisling ministry is meanwhile said to have proposed measures that would give it control of the voluntary Church offer-

ings, the only means through which the great majority of the Norwegian pastors have been able to continue serving their parishes.

ENGLAND

Plan Restoration of Bombed Church Buildings

Agreement has been reached between the War Damage Commission and a committee representing Christian churches of all denominations on the assessment of damages caused during the war to 14,000 church buildings in Great Britain, it was announced in London.

Official authorities of the various churches are expected, however, to submit to the commission their own estimates of the damage caused to their properties, the announcement said.

Payments for damages will not be based on the "market value" of the properties, but on the reasonable cost of repairing buildings or erecting substitute churches.

In some cases, the cost of rebuilding or restoring church towers, spires, and even stained glass windows, will be allowed.

United Worship Service At Westminster Abbey

For the fourth consecutive year, representatives of many Churches and nations will join in a united service of worship in Westminster Abbey on Whitsunday (May 28th). The preacher will be the Rt. Rev. Basil Staunton Batty, Suffragan Bishop of Fulham, in charge of North and Central Europe. A ceremonial procession will precede the opening of the service.

Services for U. S. Air Force Chaplains

A series of services for United States Air Force Chaplains were conducted at Saint-Martin's-in-the-Fields, London, by Dr. William Temple, Archbishop of Canterbury.

The Archbishop praised the British people for their ready response to Prime Minister Winston Churchill's appeal for "blood, toil, tears and sweat," asserting it paralleled the appeal made by Christ.

Commenting on strike troubles, the Archbishop said these were trivial when compared with the great spiritual issues involved in the present conflict.

HUNGARY

Germans Restrict Activities Of Bishops

Tightening their efforts to silence Hungary's Church leaders, German occupation authorities have restricted the activities of all Roman Catholic and Protestant bishops. Bishops have been prohibited from

traveling outside their diocese, and have been ordered to confine themselves exclusively to Church affairs, according to wireless message received by Religious News Service.

The Germans have also placed under house arrest Lutheran Bishops Bela Kap Alexander Kaffay, Paul Turoczi, and Desiderio Kuthy. The arrest of Justinian Cardinal Seredi, Roman Catholic Primate of Hungary, and two leading Reformed Bishops, Lazslo Ravasz and Imre Revesz was previously reported.

It is now learned that, following the German march into Hungary, the Hungarian Catholic bishops, meeting at Esztergom, seat of Cardinal Seredi, broke precedent by not sending their customary telegram of greeting to the Hungarian government. The bishops, however, sent their usual message to the Pope.

The government has issued a new order that Protestant and Catholic clergymen of Jewish extraction need not wear the Star of David, which is obligatory for all Jewish citizens.

Religious Leader Sent to Concentration Camp

Dr. William Paul Tomcsanyi, Hungarian religious leader and statesman, has been arrested and sent to a concentration camp by German occupation authorities according to information in Hungarian circles in Stockholm, reports Religious News Service.

The imprisonment of the former Hungarian minister of justice and one-time commissioner of Ruthenia was the aftermath of a protest made by Dr. Tomcsanyi against anti-Semitic measures adopted by the new puppet government in Hungary. Dr. Tomcsanyi had condemned in particular the establishment of segregated areas for Jews in Budapest and Győr.

CHINA

News from Bishop Chen

"You can live on less, if you have more to live for," the Foreign Mission Conference quotes from an Indian professor who visited China recently, and in illustration of the saying quotes the Rt. Rev. Robt. Chen, Assistant Bishop of Anking, who reported from Anhwei, "When the St. James' Church compound was occupied by the Japanese, the workers moved into the old city and there, with leaks over the heads, and no floor under their feet, by plenty of fleas, flies, bedbugs, mosquitoes around them, the priest, the Biblewoman and their families had a glorious time in their new abode. God has never failed to bless their work."

"St. Lioba's Church services are being carried on in a Roman Catholic Church compound. The Nanking Church, overwhelmed but not overcome, has a program of family evangelism which is making good progress. Kweilin in Anhwei had a successful daily vacation Bible school. A hundred

children were enrolled and the daily attendance was over 80. The lack of materials was a difficulty, but the first grade children did their handwork with old soap wrappers, cardboard boxes, a few pairs of scissors and some crayons. The older children made use of the bamboo which grew in abundance in that region. After the bamboo was sawed and split, they used pieces of broken glass to scrape it smooth and were able to make 800 swab sticks and 30 bamboo cups for dispensing medicine in the clinic. The girls made fans out of wheat straw, also shoes, handkerchiefs and other things. Each child made a pair of chopsticks which he took home. Sick children were taken to the clinic and treated free of charge. By the end of the year they had all memorized and could sing a dozen religious songs."

Sequel to the Bishop's Flight

by the Rev. MONTGOMERY H. THROOP

Our next installment of excerpts from Bishop Gilman's letters finds him still in Changsha staying with Miss Couch and Miss Blenkinson. We now continue with an account of daily events as edited by Throop.

"I have at last gotten hold of a tree cutting saw and now the logs will all fall off in great shape. If the rain holds another week, I shall have the ladies' seats pretty well cut up. I should be glad to share some of my seeds with them but neither of them seems to have any flare for gardening. I should like to know whether any of my Changsha pansy seed sown here above ground or not. I shall wait until Mr. Webster returns from the Wesleyan synod meeting with my glasses and my new oil cloth, which I may decidedly need by that time.

"I hope that we shall all join heartily tomorrow in writing 1944, a year in which we hope for great blessings."

Still another letter written from the same place is dated January 12, 1944. It reads, "This week brought me the first replies from the U.S.A. to the letters which I have been sending home from China. I received a letter from Mr. Fowler suggesting the possibility of Dr. Tanner coming to China. The strange thing is that not a single person has sent me one bit of news concerning the General Convention. I learned about the shelving of the union with the Presbyterians from the news and of two actions concerning China through Bishop Hall; but I have still to be patient awaiting fuller news.

The Rev. James Lung had not heard of being much closer to him, so he addressed his letter of December 1st at Changteh, thus it was that it was January before I received it. Our good friend of the Swedish mission, Mr. Bjorkdahl, went to Changteh to distribute money for the International Relief Committee and met Mr. Lung there in his own house which was uninjured, though the church and school were destroyed. Only one person out of the city remains untouched.

"This morning I was stopped in my road sawing by rain. The country wants to be badly. If I have three more clear

days, I can finish the three trees. This work has kept me warm and well and happy.

"This morning I was able to see whether the razor removed my whiskers or not, as yesterday a young woman came to call and brought me my near-sighted glasses from Miss Tooker in Changsha where they had gone from Hsichow after I had left them behind at the time of my visit there.

"On Saturday the new missionary, the Rev. Mr. Eric Hague and Bishop Hsu arrived from Kweilin and I moved over to be with them and Bishop Stevens. It is now arranged that I will go to Mr. Hague's house when I go to Kweilin next week. Last night I had my first game of chess since leaving America. I played with Mr. Hague who had a bad cold but I judge I can teach him some useful tricks in the game. Here I am sleeping in my quadruple bag which keeps me very warm indeed—one sheet, two blankets, and a quilt. The use of this arrangement has shown me that what is under you is almost more important than what is over you.

AIR FIELD SERVICE

"I did not succeed in having a candle-lighting service at the air field. Also I was unable to have the special hymns which I had prepared; but by choosing hymns which they knew we had very good singing. It was not nearly so cold going and coming as it had been on Christmas Eve. I hope that I may have the same opportunity in Kweilin that I have had here. It is sad that I cannot tell you all the good news, but it cheers me up to know it.

"Changsha had 35 baptisms at Christmas time, one family of 9 and two families of two persons. Four school girls were baptized on the next Sunday. These were brought in by Miss Tan whom we helped to finish the Fu Hsiang Middle School."

FRANCE

French Cardinals Appeal For Curb on Bombings

An appeal by three French cardinals and the Archbishop of Cambrai to the cardinals and archbishops of the Roman Catholic Church in the United States and the British Empire to intervene with their governments in an effort to spare the civilian populations of France and Europe "as much as possible" from Allied bombings, was broadcast over German-controlled Vichy and Paris radios, May 14th.

Achille Cardinal Lienart, Archbishop of Lille; Emanuel Cardinal Suhard, Archbishop of Paris; Pierre Cardinal Gerlier, Archbishop of Lyon; and Archbishop Jean Arthus Chollet of Cambrai, secretary of the permanent commissions of cardinals and archbishops of France, made the appeal, which read in part, "Brothers: The bombardments which at present affect France fill our hearts with sadness and anxiety. Nearly every day we learn of cruel ravages among the civilian population, caused by the air war led by the Allied powers. Thousands of men, women,

and children, completely strangers to the war, are killed or wounded. Their homes are destroyed.

"Churches, schools, hospitals are destroyed. . . .

"... In the name of so many victims we must ask you to intervene with your respective governments that the civilian population of France and Europe should be spared as much as possible. We are convinced that with more care military objectives will not be confused with humble dwellings in neighborhoods sheltering women and children. . . .

"We believe, reverend fathers, that our towns and objects of art, and our churches in particular, should be spared. . . .

"Aet, we fraternally beseech you, with the responsible chiefs so that this procedure of warfare is no longer used, this method which blindly strikes innocent crowds and scars the face of the fatherland, and so risks to engender between nations hatred which even peace will not be strong enough to allay. . . ."

Interspersed with this plea Vichy broadcast a denunciation of Allied bombings by Philip Henriot, propaganda minister in the Vichy government.

BRITISH REPLY

Soon after the broadcast the British radio gave what might have been a reply to it, a renewed warning in 24 languages. "Our pilots realize that the lives and homes of our friends are at stake," said the British broadcast. "They will therefore exercise the greatest possible care, but the scale of these attacks will inevitably add to the sufferings which you, our staunch friends, have so courageously endured in this war.

"We know the extreme difficulties of evacuation at the present moment. Nevertheless we ask you most urgently to take every step possible to move away immediately from the vicinity of all important railway and industrial installations."

Allied air leaders have emphasized that they are doing their utmost to keep civilian casualties and damage to the lowest possible point. Many planes have brought their bombs back to base rather than bomb through clouds. It was pointed out also, however, that some bombs go astray, especially at night.

Occupation Authorities Suspend Another Theological Faculty

Evacuation measures by German occupation authorities have forced the faculty of Protestant theology of the University of Montpellier, France, to suspend activities, it is learned in Geneva, according to Religious News Service.

Many of the students have meanwhile accepted temporary posts in local churches, and it is hoped they will be able to continue their studies by correspondence.

The earlier suspension of the Protestant theological faculty at Strasbourg leaves only one Protestant training center available at present to French theological students. This is the theological school in the University of Paris, where 73 students are now enrolled.

Patriarch Sergei

By Paul B. Anderson

THE CHURCH in Russia is in mourning, for its head, the Patriarch of Moscow and All Russia, has gone to his eternal rest. In all the churches of Russia sorrowing people are attending the requiem services, lighted candle in hand, while the priest offers prayers of thanks and petitions for God's mercy, and the deacon leads in the solemn singing of Eternal Memory for him who has been their beloved leader and intercessor during 20 years of distress, temptation, and victory. The Church in Russia has lost her deliverer from the fiery trial; a kindly soul has gone to rest with the saints.

His Beatitude Sergei has held the office of Patriarch only since September 12, 1943, when he was enthroned in Moscow after 19 bishops and Metropolitans gathered in episcopal council had officially declared him their single choice for this high office. In point of fact, he has been the head of the Church since December, 1925, when word reached him at his diocesan residence in Nijni Novgorod (Gorki) that the succession in active office, following the death of Patriarch Tikhon, had fallen to him. We do not know of his first reaction on receiving this word, but he may well have hesitated and even been tempted to reject it, for the administration of the Church was practically nonexistent. The Patriarchal Chancery had been taken over by the so-called Living Church during the imprisonment of Patriarch Tikhon, together with the official recognition by the state authorities of this group as heading and directing the national and diocesan administrative organization of the Orthodox in Russia. He was left Patriarch of a Church held together only by bonds of the sacraments and the personal loyalty of the faithful. It was this body that the Metropolitan Sergei of Nijni Novgorod was called upon to lead through the troubled years that followed, up to the notable moment of invitation to visit the chief of the state in the Kremlin and the vindication of the role of the Church in national life during the present war effort.

THEOLOGICAL EDUCATION

No one among the bishops in Russia was better qualified in person and experience for this extraordinary task. He came from a humble family in the ancient town of Arzamas. Born in 1866, he followed the usual path of education for one destined for service in the Church, by his diligence in study and richness of personality being selected for theological study at the academy in St. Petersburg, where he finished his course in 1890. At this time he took monastic vows and was given the name of Sergei, leaving behind his "worldly" name of Ivan Nikolaevitch Stargorodsky. Like the most beloved of Russian saints, Sergei of Radonezh, whose name he was asked to bear, he was a simple monk who became the spiritual head of the people of Russia.

Almost immediately after leaving the

theological academy, he was sent to join the Orthodox mission in Japan under the saintly Bishop Nikolai. He was recalled in 1893 to become "docent," or assistant professor, at the academy and lectured on



Acme.

SERGEI: Patriarch of Moscow and All Russia.

the Old Testament. Although he broke off his scholarly work in 1894 to go to Athens as rector of the Embassy Church, he returned in 1895 and defended his dissertation for the degree of Master of Theology. This dissertation, published under the title, *The Orthodox Teaching of Salvation* ranks among leading writings on this subject in the Russian Church. In 1897 he was again sent to Japan, as assistant to the head of the mission, but returned in 1899, having traveled across the United States, and was made inspector of the St. Petersburg Theological Academy. A year and a half later, on January 24, 1901, he was consecrated bishop and nominated to the post of rector of the academy, quite an astonishing record, as at that time he was only 35 years of age.

His consecration was to the see of Yamburg, as suffragan in the Metropolitan diocese of St. Petersburg. In the recently published volume entitled *The Truth about Religion in Russia*,* there is recorded part of his address at the time of his consecration, in which we see almost a prophetic touch. "The external conditions of the episcopal service may be highly varied. Bishops may be in high honor and riches, may have the advantage of broad civil rights and privileges, but they also be entirely without such rights. All of this depends on chance and external causes, on the position of Christianity in the state, on national and social customs. With the changing of these external causes, the position of the bishop

may also change. But episcopal service in its essence remains the same apostolic service—the service of reconciliation, the service of a pastor. And to be a pastor means to live not one's own life but the life of the flock, to sicken with their illness, to carry their weakness, with the single purpose of striving for their salvation, to die that the flock might live. "We," as the Apostle describes his service "are ambassadors in the name of Christ and as though God Himself were expressing His will through us in the name of Christ we ask: reconcile yourselves unto God."

While holding the see of Yamburg, he continued his rectorship of the academy for more than four years, when he was appointed to the highly responsible post of Archbishop of Finland. While holding this office he was invited to the Holy Synod where in due course he became the chairman of the Educational Committee and worked on the difficult task of correcting the texts of books used in Divine Services. In the same connection he had to deal with the questions which grew up over relation with the Churches of the Anglican Communion, including a report on the Prayer Book of the Protestant Episcopal Church in the United States of America.

During the same period (1901-1903) he was asked to preside at the Religious Philosophical meetings in St. Petersburg at which the elite among the writers, philosophers, and lay readers in the Church gathered to discuss the burning topics of the day. Here were assembled such men as Nicholas Berdyaev, Merejkovsky, Karashev, and others whose names are as yet unknown in the West, but whose thinking profoundly affected the whole course of Church life of the decades just preceding the Revolution, and whose influence was unquestionably of great value to Sergei himself after he assumed the helm. In these meetings he came into contact not only with the teachings of the Fathers of the Church and with the cramped style of the Ober Procuror Pobiedonostsev, but with the dynamic force of Marxist dialectic and the strivings of the intellectuals of the nation who sought to vitalize the Church into efforts for the greater realization in life of the teachings of the Gospels.

The years of repression which soon followed upon the calling of the First State Duma and lasted until the abdication in March, 1917, show little to comment upon. With the recognition of the independence of Finland in 1918, Archbishop Sergei was translated to the diocese of Nijni Novgorod, after a brief period as Archbishop of Vladimir. The Sobor of 1918 elevated him to the title of Metropolitan, which he held as the diocesan bishop of Nijni at the moment of his call to become *vice-locum-tenens* to Metropolitan Peter Krutitzky, the fourth in line of succession to Patriarch Tikhon, who held office, like his predecessors, for only a few weeks before his arrest and exile.

Too much has happened in the course

*Russian language edition only.

the years since 1925 to give even a brief summary in the space at hand, so only a few of the outstanding moments may be touched upon. Fortunately a number of books have appeared during these years which record developments and give estimates of the part taken by various personalities and in particular by Sergei himself. Of greatest importance was the agreement which he set out to achieve with the Soviet authorities even before leaving Nijni Novgorod. Although put under arrest in December, 1926, he was able to exercise his office, and in May, 1927, he was released and able, on June 15th, to issue a pastoral letter announcing that the government had granted the request for registration of the central administration of the Patriarchal (so-called) Church with himself as its canonical active head. This letter contains phrases which constitute the keynote of Sergei's position. Receiving the right to legal existence, we must take account of the fact that with rights we also take on obligations with reference to the authorities who give us these rights—and thus I have taken on myself, in the name of the whole of our Orthodox old-Church (Tikhon) hierarchy and flock, to register before the Soviet authorities our sincere readiness to be fully law-abiding citizens of the Soviet Union, loyal to the government and definitely to hold ourselves aloof from all political parties on enterprises seeking to harm the Union."

The chief problem was naturally that of helping the Church to accommodate itself to the position of separation of Church and state, the absence of the right of religious propaganda and instruction of children (in groups of more than three), and deprivation of the right of parishes to conduct any form of religious activity except that of worship in the churches. Throughout the country clergy and laity were wilfully or unknowingly breaking these rules and suffering therefor. In addition there was the strain due to schism, for the cathedral churches and many others were in the hands of those who had made up and continued the activities of the living Church. This drew off many of the clergy and some of the bishops. Yet priests received training privately and were ordained to loyal parishes, and bishops were consecrated to old or newly formed dioceses. Toward the end of the first Five-year Plan the Patriarchal Church claimed 58 bishops. The events of the times vastly reduced the number of open churches until at the beginning of the Patriotic War of defense against the Axis there were only five or six thousand in service, about a tenth of the former number. We do not know the exact number of active bishops, but the best information indicates there are less than 30 at the present time.

It is in light of these circumstances that the words spoken by the Patriarch at the time of his consecration nearly 40 years ago assume prophetic character, for the standing of the Church is not to be rated in numbers but in its spiritual quality. This is what has impressed all who have had intimate or even casual contact with it in recent years. It is this which has embedded it in the life of the Russian people and which therefore led to its "recognition" by Stalin in September of 1943. The

recognition recorded in 1927 was that of an element foreign to the state and the Soviet regime; the recognition of 1943 meant that those in authority were convinced that the Church was indeed a true element in the life of the Russian people and indispensable in the present time of trial, suffering, and victorious advance.

Throughout the war the Patriarch with the bishops and clergy and the masses of the laity have stood shoulder to shoulder with those of other faith or of no faith. They have sacrificed, suffered, and struggled with the whole people. Yet they have avoided any political intentions and striven chiefly for the salvation of the souls of the people and the soul of Russia.

The kindly reception given by the Patriarch to the Archbishop of York on his visit to Moscow, and the friendly replies given to messages of greeting from the Presiding Bishop of our Church in the United States, only confirm the fact that

with all his austerity in upholding the faith and traditions of the Russian Orthodox Church, as he did in reviewing our Prayer Book, he sees in others, who call themselves Christians and act as such, brothers in striving to follow Christ's teachings and sons of the One God.

The Church in Russia has been shepherded by Patriarch Sergei through the most difficult period in its history. One who has achieved what he has achieved cannot be replaced. His successor and those who follow, we trust, will have their own high qualities which will enable them to meet the circumstances of the significant period into which we are now passing, and we must pray that they, like Sergei himself, will so live in the presence of God that His creative will may bring forth greater fruits in His Church in Russia and all lands. So we stand with bowed heads and say, with all the faithful in Russia: Eternal Memory.

LAST LINES TO JIM

YOU who were driven by such need
To work intensely for all men,
What met your startled vision when
The sudden darkness fell?

Who stood beside you as you gazed
Upon a new unearthly land
And saw (or did you understand)
Death's chalice lifted up?

Stern in your censorship of self;
Relentless towards the commonplace;
Did you at last come face to face
With every beauty sought?

And has that restless mind at last
Attained the peace that was its goal?
The haunting sorrow of your soul
Vanished in radiance?

Has that unceasing questioning
At last resolved in one assent;
And you discovered strength unspent
Instead of weariness?

Tell us, lest we should weep too long,
If you were lonely or afraid
That instant when your spirit made,
Alone, its flight to God?

* * *

There was a sister long ago
You loved and comforted.
Tell me, my brother, do the dead
Receive our comfort too?

For I would wish to take your hand
And hold it warm and firm in mine . . .
My brother, may the love divine
Grant you this little grace.

LOUISA BOYD GILE.

James Boyd, historical novelist, author of *Drums*, etc., died of a stroke while lecturing a group of British officers in Princeton, N. J., February 26th.

People's State and People's Church

PAUL B. Anderson, whose article on the late Patriarch of Moscow appears on page 12, has placed the English-speaking world in his debt by writing a short, judicious, and comprehensive book on the recent history of Church-State relations in the USSR (*People, Church, and State in Modern Russia*; Macmillan, \$2.50). The book was published on May 15th, the day of the Patriarch's death, and embodies a fitting tribute to this saintly ecclesiastical statesman, who led the Church through great dangers and difficulties to a position of revived security and influence.

Mr. Anderson's survey of the interaction between people, Church, and State helps to explain many seeming contradictions in the attitudes and policies of all sides. Basically, he points out, Communism and Christianity are intellectually irreconcilable. Yet, the Russian Church has throughout its checkered history maintained deep roots in the life of the people; and the avowed aim of the Communist party is to be the organ of the life of the same people. To the extent to which each fulfills this concept of its nature, the Russian people are organized into an atheistic State and a deeply spiritual and mystical Church!

Of course, as the book points out, neither party nor Church is fully representative of the Russian people. There is still a line of distinction between the Party member and the ordinary citizen. Atheistic education has borne fruit in the alienation

of millions from the Church, and there are some religious bodies of important size which bear no allegiance to Orthodoxy. Yet, the outbreak of war with Germany found Church and State united in a common purpose and naturally exercising leadership in their respective fields. Both felt themselves to be guardians of the people against the common enemy. The prompt call of the Patriarch to support of the war effort dispelled any possibility of religious support for the invader.

Has the atheistic fervor of Communism spent itself? Mr. Anderson thinks not. It is true that militant atheism has been allowed to lapse as an organized movement. He attributes this development, however, primarily to the fact that religion has ceased to be an active counterrevolutionary force. With the beginning of the second Five Year Plan, there were so many more pressing concerns before the government that to bother with the politically inconsequential Churches and clergy was considered a waste of time. Meanwhile, the schools continue their work of atheistic education and all forms of missionary activity are prohibited by law.

But the Church seems genuinely content with its present position. To the Orthodox mind, the Liturgy (which is not interfered with in any way) is the important thing—if the Church is permitted to continue its sacramental ministrations and to live in peace it is confident that these ministrations themselves are all the propaganda it needs. The removal of

The Epistle

Whitsun Monday

May 29th

BY SPECIAL dispensation the family and friends of Cornelius received a gift of the Holy Spirit before their baptism. In the normal order the Holy Spirit is given at Baptism and by His power we are given new spiritual life as members of the Christian family in Christ's body, the Church. In this fellowship with the faithful, living and dead, we are builded together into a habitation of God in the Spirit and become "a temple of God" on whom the Spirit dwelleth. How greatly we should prize this gift of God to us, how earnestly we should strive to hold fast to what is granted us by holy and righteous living, "that all things belonging to the Spirit may live and grow in us." In this Whitsuntide we must learn to thank God the Holy Ghost for His gifts to us at our Baptism and pray fervently that He will "our souls inspire."

Whitsun Tuesday

May 30th

THE SAMARITANS received the Holy Ghost through the laying on of hands: and the Church has always taught that in Confirmation the Holy Spirit is conferred to arm and strengthen us in our life here that we may continue God's children forever and daily increase in the Holy Spirit until we come unto the everlasting kingdom of God. That we may accomplish this, the Holy Spirit gives us seven gifts: wisdom, to help us

value our religion; understanding of the meaning of its truths; counsel to guide us into right ways; strength to resist temptation; knowledge to use rightly all God gives us; godliness that we may become what God wants us to be; and holy fear lest we offend God. In this Whitsuntide we must learn to thank God the Holy Ghost for His gifts to us at our confirmation and pray fervently that we may so use them as to become increasingly aware of the guidance of the Holy Spirit.

Trinity Sunday

June 4th

"FOR THY pleasure they are, and were created." "Because of Thy will" is the Revised Version; that is, all created things existed in the mind of God from all eternity and when the appointed time came they were created. We bless God for our creation in the General Thanksgiving, and today's Epistle suggests that the wonder of all creation is a proper theme for meditation and worship. Consider the heavens, the moon and the stars which He has ordained, the world and all that is therein, all the works of His hands. Stand in awe of the majesty of God as manifested in His works, but not in fear, since He has revealed His Love in what He has done and in His will for us. Our response to His love must be an offering of love, a determination to use His gifts to His honor and glory, and to give ourselves to His service. Let us praise God and say "Glory be to the Father, and to the Son, and to the Holy Ghost."

wealth and privilege is widely viewed as a blessing in disguise. One priest writes:

"As a matter of fact, the common Orthodox people, turning in the Gospel the commandments of Christ to the apostles, reading the epistles of the Apostle Paul or the life of some hero of Christianity like St. John Chrysostom, are inclined to see in the changes that have taken place not persecution but a return to the Apostolic times when the Church and the ministers followed exactly along their true paths, in which they had been called by Christ, when they looked upon their ministry not as a profession among other worldly professions, but as the following of Christ's calling."

We question the accuracy of this priest's comparison. While there was an abundance of Godly simplicity in the early Church, there was also an unending campaign of evangelism which would be out of the question in present-day Russia.

The outbreak of the war led to a great improvement in the relations between Church and State. However, this improvement is no sure augury of the smoothness of the future course; both Church and State are able to make temporary sacrifices for the sake of the people without giving up an iota of their long-term objectives. Communist theory, especially, governed by a dialectical view of historical processes which can accommodate apparent contradictions as stages toward a definite goal. Hence the frequent Communist assertion that Russia is not a Communist State, but a Socialist State working toward Communism.

It may be, however, that the struggle between Christianity and Communism will retire more and more into the field of theory (as have, for example, the struggles between Catholicism and Protestantism), and that Church and State will be able to live in friendly disagreement. On the other hand, if the communists find that a revival of religion is a serious threat to their influence, the conflict may take a repressive turn again. No one can say just what will happen when the tensions of war time are eased. Mr. Anderson observes that during the war there has been a tremendous expansion of the size of the communist party. There are forces at work which tend to give it "a popular basis, representing the ontological, organic, instinctive life of the people."

"In so far as this is true," he observes, "the mind and will of the Russian people will increasingly reveal itself in the Party, and this may modify the nature of even the Party's outlook on world affairs." He is speaking here of a possible moderation of the Party's views on world revolution, but the same forces may tend to strengthen the status of the Church as well.

In answer to the question, "Can Christians cooperate with the Soviets?" he says: "Many millions of Christians are now already working with the Soviets"—the millions of Russian Christians, Orthodox and Evangelical, who "till the soil, mend the machines, heal the sick, celebrate the Sacraments, and sit in collective farm or factory soviets all over the country and fight in the ranks of the Red Army." There are many points of agreement between Bolshevism and Christianity, including the Four Freedoms and the Atlantic Charter—although the author emphasizes that this common ground is a far-away country for all of us." Satisfactions of work and leisure, education, racial equality, etc., are cited as other common ideals, but the highest Christian values on which these subsidiary ideals depend have no place in the Soviet world-view—God and the human soul.

Mr. Anderson concludes: "There is now need for great sympathy and understanding between Russia and the rest of

the world. Fortunately some measures have already been taken to bring this about, although to date much more is being done to inform Westerners about Russia than to give the Soviet peoples a true understanding of life in other countries. As this becomes a mutual process, however, many prejudices, resentments, and fears will vanish. There will remain certain essential and fundamental differences, particularly the respective assumptions regarding God and man. Yet the Orthodox Church in Russia has shown how even these apparently incompatible views can be reconciled in actual life. Christians and atheists have a common ground in which to work. Co-operating in this field, results will be credited, by the Marxist to the inner dialectic of historic processes, and by Christians to the creative hand of God. The future belongs to Christians, Marxists, and many others of quite different ideas and ideologies, and it will contain elements which no one can now foretell. As Professor Florovsky has well said, 'The future is not something to be sought or hoped for, but something to be created.'"

Bishop Gray

THE DEATH of Bishop Gray of Northern Indiana bereaves the Church Militant of a beloved and loving leader. There are few dioceses in which the annual convention is a spiritual event; but this editor has had the privilege of visiting the council of Northern Indiana and has found it just that, because of the Christ-centered leadership of Bishop Gray. There was a radiance about his personality that came from close fellowship with Christ.

In General Convention, as diocesan, and as president of the province of the Midwest, Bishop Gray will be sorely missed; but his greatest service, his life of constant prayer and devotion, will continue to exert its benign and kindly influence upon the Church with ever-growing power. God grant him continual growth in His love and service, and grant us grace to follow in his footsteps.

THIS LIFE CALLED DEATH

THIS quickened life called death, how deeply still.

The body, drained of living, rests in flame
That leaves no mark of burning on the frame
Once swift with love's rich laughter and bright will.
Slowly withdrawn, the fire recedes until

Cold chemistry is left where worms may claim,
With grass and flowers, fresh growth,
for each the same.

Not flesh nor spirit can disaster kill.

Though breath and heart-beat finish in a bed;
Though lips part wide with silence and eyes stare,
Sightless, from ground by devastation spread
With soldier remnants, mutilated, bare;
Though lips part wide with silence and eyes stare,
The soul goes scatheless, kindled, brisk, aware.

PORTIA MARTIN.

How to Make the Church Grow

By the Rev. Frank Dean Gifford, Ph.D.

Rector, St. Thomas' Church, Mamaroneck, N. Y.

A GROUP of people were sitting around the fireside in the rectory. It was one of the regular monthly instruction meetings when all sorts of moral and religious questions were discussed and newcomers to the community especially invited. The one vestryman present inquired, "Why doesn't our Episcopal Church grow faster?" All those present agreed that we have the quality, that the Church produces leaders for our nation, but many points were then discussed concerning our failure to grow as fast as we should.

The rector first of all spoke of the various handicaps that we have faced as a national Church, such as the lack of bishops in colonial times and the large immigration from Roman Catholic countries. Then he pointed out that we need much more zeal and enthusiasm in both clergy and laity to bring new people into the fellowship of the Church. Too many of our members are satisfied with the Church as a sort of exclusive social club. Too many communicants never dream of inviting neighbors to go to Church with them or of speaking with enthusiasm in recommending the Church to newcomers. Too many of the clergy sit back and expect people to come to them instead of being fired with missionary zeal to seek out prospects and follow them up. In many towns a new family will be promptly called upon by Methodists or Baptists who will offer to take the children to their Sunday schools while no one from the Episcopal Church will call for many weeks.

MISSIONARY-MINDED

If the Church is to grow as she should we must change our ways and become more missionary-minded at home as well as abroad. Let every rector get names of new people from real estate lists or the local Chamber of Commerce. A form letter telling about the Church and welcoming them to the community should go out at once. This can be done by volunteer secretaries in small churches where no regular parish secretary is on the job. The name and address of a new family should be given to some person to make a call of inquiry and welcome. A definite assignment from the rector usually makes people more willing to call and trains them in personal work. If the new family prove good prospects for membership not only the rector should call but he should follow up his visit by assigning the name to active members in guilds, men's clubs, etc., to make sure that the new people are integrated into the life of the parish. When this is done good results are bound to follow. In one instance a Baptist minister's daughter and her husband were so impressed by the friendly calls and invitations from members of the Episcopal Church (there being no Baptist Church

in the community) that both have been confirmed and they have become workers in the parish.

This brings us to the second point brought out in the fireside discussion; namely, that we need more real fellowship in the Church. No matter how difficult it is—and we know the city church problem—we simply must strive continually to promote fellowship, to help new people make friends and old members enlarge their acquaintance list. This can be done without the obnoxious handshaking of some Protestant bodies and the "holy talk" about "brothers" and "sisters." Ushers and vestrymen can be taught to be alert to greet strangers and make them feel at home. The rector can do much in the vestibule after the later Sunday morning service by noting strangers and passing them on to ushers who stand near to get their names and addresses. Communion breakfasts for young people and the men of the Church are most effective methods of promoting fellowship. A parish "covered dish luncheon" on Sunday after church has proved its effectiveness in St. Thomas', Mamaroneck—with very little expense and trouble, since each person brings food and it is placed on a table in cafeteria style, a large number of persons can eat together and enjoy hearty good fellowship with songs, introduction of church officers and remarks by the rector.

Lastly, we need more, much more, instruction in the Church. Many of our clergy have come into the ministry from other religious bodies because of their conviction that our teachings and ways were best. Yet, too often, they fail to pass on to their people the reasons for their convictions, the "Prayer Book Reason Why." People dislike doing things that they do not understand. When they know the symbolic meaning of ritual they pass from objection to a real love of our Churchly ways.

Of course all will agree that the Church school should be continually used to make better informed Churchmen of our young people. In Mamaroneck, under the leadership of our superintendent, pilgrimages about the Church are carried out by different classes and reports are made by the classes concerning the symbolism of church windows.

Most of the clergy will agree that confirmation class instruction should be longer and better. There is no good reason why the Lutherans should require a two year instruction and we be content with two months. Confirmation notebooks should be required and confirmation sponsors used as one means of preventing the great loss in the Church from those who are confirmed and then cease to be active. Also a steady effort should be made throughout the year to instruct adults for confirmation. This can be done by informal "fireside meetings" at the rectory and by lending of such books as Bishop Wilson's, *Faith and Practice* and Archbishop Water's, *The Episcopal Church*.

The writer has found that courses of sermons that instruct are welcomed by the people. We have too many inspirational sermons and not enough teaching and explanation from the pulpit of the doctrines and worship of the Church. A greater promotion of Church literature would undoubtedly result in an increase in our membership. Why should the Methodist pastor feel it his bounden duty every year to urge all his people to subscribe to the *Christian Advocate*, while many of our parishes never yet have had a campaign to secure subscriptions to an Church paper?

These are but a few of the many methods that might be mentioned as we ask ourselves why the Church does not grow faster. None of them will be of value unless there is a real missionary spirit and a longing to win souls for Christ.

PRAYER

ALTHOUGH of time we make
Our slow-spun tangled years
And fragile minutes break,
O swifter than an instant's flight;
Than radioed word;
Than meteor down night;
Rise wings of adoration from their earthly bough.
The distance of eternity is now.

PORTIA MARTIN.

The Dehabilitation of Chaplain Doe

By Capt. Francis W. Read, Chaplain

HAVE just come from a lecture on "Personnel Adjustment"—attendance compulsory for all officers and non-coms of the battalion. When the lecture was announced, I wondered what on earth the speaker could say that we didn't already know, for most of the officers and men in this battalion have seen at least two years active duty and wear two stars on the Asiatic-Pacific ribbon—meaning two major combat engagements. These men, for the most part, have made their adjustment to army life. But the lecturer, a medical officer, followed a different line than we had expected—he spoke of the adjustments we would have to make after the war when we returned to civilian life. That set me thinking about my own kind—the chaplains. Ours will be a somewhat difficult adjustment, when we return to civilian parishes. We will speak a strange jargon at first, and our parishioners will undoubtedly be perplexed with the G.I. parson trying to fit into a civilian church. We will be undergoing a difficult ordeal, for it is not easy to overcome habits of thought and speech, which have become a part of the personality. For the benefit of congregations which may call an ex-chaplain as rector after the war, I picture the scene sometime hence, and ask them to be patient in helping the Rev. John Doe, formerly Chaplain John Doe of the umpire-umph Infantry, to realize that he is no longer padre to G. I. Joe.

Fr. Doe enters the Bishop's office feeling strangely conspicuous and out of place in his clericals—just as conspicuous and out of place as he did in his uniform the first time he wore it. He stands before the Bishop's desk, and his right hand goes up to his forehead in a salute. "Sir, Chaplain Doe reporting for duty in your diocese." The Bishop puts him at ease, but he has a difficult time to keep from calling his Father-in-God, "Colonel," during the interview. When the Bishop gets around to the matter of his assignment, and mentions the mission at Podunk, Fr. Doe's countenance falls—he has pictured himself rector of a parish the size of his regiment. But when the Bishop reminds him that there is no other vacancy in the diocese, he is resigned to his fate: "O. K., Bishop, I'll take it for a few months and sweat a call to St. Whoozits. I understand that will be vacant soon, as the grapevine has it that Dr. Blank is bucking for Bishop of Shangri-La."

So Fr. Doe arrives in Podunk. His first service is a difficult hurdle to get over. The choir is lined up at the door ready for the processional. Forgetting himself for a moment and slipping back in memory to the Sundays he has officiated on a troop transport, he takes a note and intones: "Now hear this! Now hear this! Divine services are about to begin. Cease all unnecessary work. The smoking lamp is out." Then—to the choir—"Forward March! *Hub*—two-three-four—column left—March!" By the time the procession reaches the chancel, Fr. Doe remembers

himself, and all goes smoothly enough until it is time for the announcements: Then, unwittingly, he slips back into G.I. jargon: "The old man has assigned me here for temporary duty, and I want you to look smart when he comes around in a couple of months for his first inspection."

Chaplain Read's hero, Fr. Doe, is purely a fictitious character, whose experiences closely parallel his own. After a year of army life in the United States, during which he was stationed at four posts on the west coast and participated in extensive maneuvers, he went overseas. During the last year he has been in the Aleutian, Marshall, and Hawaiian Islands, and has participated in two major combat engagements, Attu and Kwajalein. In getting around the Pacific Ocean this way, he has spent more time at sea than many of his brethren of the salt water school of service, hence he indulges in navy-talk just as glibly as in army jargon.

If any of you who hold office can't make the grade, I'll bust you clear down and give your stripes to someone who can. We'll have a new t/o out next week, and there will be a number of new ratings open. Those who want them had better get on the ball. Now—the services and meetings for the week are all announced in the poop sheet. Read it, and don't let me hear you say that you didn't know what was going on." Fr. Doe recovers his wits for the sermon, but after he has finished, his transport days come vividly to his mind, and, forgetting himself he gives out, "Now hear this! Now hear this! All ushers and vestrymen will lay down to the center aisle to take up the collection." And after the procession has retreated from the church he stands on the porch and sticks his head in the door: "Secure from General Quarters! Secure from General Quarters! The smoking lamp is lighted. First Sergeant, dismiss the company!"

Monday is to be his day off, but he cannot leave until he has signed out at the parish office. He calls the vicar in a nearby town, asking him to stand O.D. in his absence. When his brother priest seems not to comprehend, he bangs down the receiver, muttering something about going "over the hill."

Tuesday he is back at his job. Correspondence, sermon-preparation, and other duties take up his morning, and right after lunch he is ready to make a few calls on his parishioners. His first stop is the Jones' residence. Mrs. Jones spends 45 minutes describing her aches and pains, and making excuses for not coming to church. Being an honest man, Fr. Doe straightforwardly says, "Mrs. Jones, I looked up your service record before coming over to see you, and you have been riding the sick book for the past eight years. Stop being a gold brick and try some honest soldiering for a change.

You'll never get a C.D.D. out of this parish as long as I am rector." We will mercifully cover his retreat, and let time march on to late afternoon, which finds the good padre with his Boy Scout Troop.

"Now," he tells the boys, "we have to take care of our security first thing. Dig. Make those fox-holes good and deep. Replace the sod around them so the fresh dirt will not be visible from the air." The boys dig in with a will, and before nightfall the church yard is a maze of fox-holes, slit-trenches, and barbed wire entanglements. When the senior warden, who is walking by, commences to expostulate, Fr. Doe calmly says: "Now let those Methodists try a sneak raid or break through tonight. We are all set." Just then an automobile backfires. "Hit the dirt!" shouts the parson, pushing the senior warden face first into a fox-hole and jumping in on top of him.

But choir practice the next night is a terrible ordeal for all. He lines the choristers up alongside the vestment racks for inspection, and gigs them for unironed cottas, tattered cassocks, and dog-eared hymnals. Three times during the rehearsal he busts the choir director down to a buck private and gives her back her rating as a T/5. The pay-off, however, comes after the practice is over, when the leading soprano, a portly lady, falls into one of the rector's new fox-holes as she leaves the church. Calmly Fr. Doe lifts her out of the fox-hole. Reaching for his first aid packet, he extracts a morphine syrette, sticks the needle in her arm, and pushes the plunger all the way down. Then he takes his pencil, writes out an E.M.T. tag, and ties it around her neck. "Call a litter squad!" he barks to the astonished throng. "If we can get her out to the transport tonight, they can give her a transfusion and she may have a chance." Nor does he forget to make a memorandum that she is to receive a Purple Heart.

Late in the afternoon the directress of the Altar Guild appears to get things ready for morning. To her amazement, Fr. Doe tells her to pack his kit and have everything ready to roll in an hour. "The Baptists," he explains, "have been driven out of Mudtown, and we will take over their church in the morning. The Division C.P. has already moved up, and we have to get going."

Not waiting for her answer, he rushes out the door, jumps into his waiting car, and is off in the direction of Mudtown.

A lay reader officiates at Podunk the next morning. Fr. Doe has no heart to come back and face his congregation. Wearily, he heads for the see city to ask the Bishop for a section eight.

Let bishops and vestries who might consider giving refuge to discharged army chaplains ponder these things well before taking hasty action. But if they still think Fr. Doe is their man, let them buy him a jeep, stock the rectory shelves with K-rations, pitch a pup tent in the back yard, and fall on their knees and pray.



BOOKS



JEAN DRYSDALE, EDITOR

Evelyn Underhill *A Master of Spiritual Direction* Reviewed by Vida D. Scudder

THE LETTERS OF EVELYN UNDERHILL.
Edited with an Introduction by Charles
Williams. Longmans. \$3.50.

One interest in this volume is the revelation of Evelyn Underhill as a spiritual director. Many of her books present the masters of the spiritual life; here she appears herself among them. She profited greatly by the direction of one, Von Hügel; she was evidently conversant with the best wisdom of that great art of Catholic discipline which the Church should never neglect. It is a little startling to find a woman not a religious serving in this capacity, but her experience of everyday secular life stood her in good stead. The letters combine practical and often humorous sanity with stern unflinching aim at the highest levels of sanctity. The number pressing on her for guidance testifies to the urgent quest for spiritual reality surging like a tide below the surface of our supposedly indifferent age; it is the same witness borne by the surprising vogue of her books: 12 editions of the large volume on *Mysticism*, published in 1911! Her rare power to aid in this quest is here evident; feminine intuition and psychological insight are supplemented by appropriation of the long tradition in which Catholic faith and practice have nourished experience both corporate and personal. Her accepted task was to aid in the restoration to the Anglican communion of its neglected heritage. That such restoration is today a crying need is becoming widely recognized.

Her equipment for this task is suggested with fascinating informality in these letters. It is fun, for instance, to watch in the charming letters of travel the avidity with which she absorbs the best that France and Italy have to offer. We see the vital impact on her of the rich culture of the Catholic past; as Charles Williams says, she is discovering the Church! She was quite aware that enjoyment of Italian primitives is no more essential to the inner life than is that intimacy with religious classics which she did so much to further. "The Church must provide for her children at every level of culture," writes she, adding a bit ruefully: "This is a discipline which is often hard for the educated to accept; it provides splendid training in charity and humility." But it is refreshing to find everything that contact with art and letters can furnish ministering as they do here to religious experience.

Through her fine reticence, stages in her own quest are clear. She long thought to find reality in the Church of Rome, and

looked to that Church as her future hope. Two friends within it helped her decide to remain an Anglican. One was von Hügel; nor was she the only person to whom he gave the same advice, to serve the Lord where you found yourself unless irresistibly driven elsewhere. The other friend, head of a small unique group known as the Allodole, or Larks of St. Francis, phrased what remained much her own position: "My Italian saint Sorella Maria (R.C.) says the Venerable Roman Church 'does but preside at the universal Agape,' not their usual view but one I am sure of deep truth." . . . In 1931, she writes with rather sad irony: "I have been for years now a practicing Anglo-Catholic . . . and solidly believe in the Catholic status of the Anglican Church. It seems to me a respectable suburb of the City of God—but all the same part of Greater London. The whole point to me is in the fact that Our Lord has put me *here*." . . . (After all, some of us prefer to live in a suburb; the air seems purer.") Evelyn Underhill felt her vocation to be the enrichment for all in that "suburb" from the vast resources of the metropolis; and well she obeyed it.

In religion, as elsewhere, her tastes were fastidious; her impatience with certain modern cults, often, alas, American, is amusing. She shared the distaste so fiercely stressed by St. John of the Cross, for pseudo-spiritual psychic phenomena. But her flexible sympathies embraced all those inconsistencies in her chosen Anglican communion which are rather its strength than its weakness. Reading between the lines of the *Letters*, one discerns the phases in her attitude. During the first sharp urge toward Rome, she sought refuge in that authentic experience of the Numinous which through all the Christian centuries persists below "our unhappy divisions"; seldom were the secrets of the interior life presented with more convincing awe than in her books on *Mysticism*. But she became increasingly aware that personal testimony to the Divine Invasion does not suffice; her final book on "Worship," to many her finest achievement, deals with the corporate life of the Church turned Godward in adoration, moving onward through time illumined by the Paraclete, according to the supreme promise: "When He is come He shall teach you all things." The *Letters* show her aiding all who leaned on her to avoid the pitfalls of religious individualism by humble use of everything offered within the Mystical Body. The private approach was never repudiated or minimized, though she registers dissatisfaction with some of her earlier books. But she held it,

where alone it is safe, within the wide reaches of Catholic experience.

Her natural thinking was as she says theocentric rather than Christocentric but hers came to be in rare fullness a Sacramental and Incarnational faith. Indeed, very early she can write: "The material world . . . is the dim shadow of the thought of God. . . . This aspect of the material universe, as the veil through which, under the present dispensation, we must see the Divine, received its final sanction in the Incarnation of Christ." It follows that while she could move with daring freedom in the upper air where few can breathe, she was also at home on the lowlands. Her life was as normal, gay and free, as full of natural zests, as that of the dearly-loved kitten who uses her as an amanuensis. Discouraging facts did not escape her ken; we find her, for instance, like most of us, "rather dismayed by the aspect of the Church Visible at the moment," yet she adds at once: "Keep your eyes on the Church Invisible. . . . That is what really takes one up into itself 'with angels and archangels and all the company of heaven.'" Her last months were spent under the black shadow of the war, but her courage never faltered. Many, including the present reviewer, had been troubled by her failure to respond to the great movement of social reform which Anglo-Catholicism through other leaders was ardently promoting; but she had her own witness to bear. Toward the end of her life, she became a Pacifist; again and again we meet the sorrowful affirmation: "I can not feel that committing sin to cure sin is either Christianity or common sense." But her broad sympathies came to her aid and she rejoiced in all the heroism war releases. And she had the grace of silence: "The nation as a whole obviously feels it right to fight this war, out, and I think must do it." We all echo her grave conclusion: "We are caught up in events far too great for us to grasp." Now as always she found chief comfort in her assurance of the essential unity of all who live in Christ, and her prayer grew ever more confident that this unity may be realized in such outward corporate union that all which impedes the influx of Power from Above may be overcome. "Underneath all this muddle and horror I do have—don't you?—a queer underground feeling that something new is being prepared: a more realistic view of religion, a fresh sense of the overwhelming majesty of God, a shifting of emphasis to a more organic Christianity . . . not just socially but supernaturally organic." Let us pause on her final thought: "The Church, I am sure, holds the pattern on which the new world should be built, but no one will believe it till she becomes much more sacrificial than she is yet."

Mystic's Journey

By ELIZABETH BRYAN

EVELYN UNDERHILL, in private life, Mrs. Hubert Stuart Moore, at the age of 66, died in London June 15, 1941, to the profound sorrow of scores of friends on both sides of the Atlantic. The more recent publication of her letters has revived her memory, and although

The Living Church

are probably the least interesting of her writings, they nevertheless throw considerable light upon the personality of the writer herself.

Evelyn Underhill was the interpreter of Catholic mysticism to a Protestant world. She was profoundly influenced by the late Baron Frederick von Hügel, who was, to quote Dean Inge, and he should know, "our greatest theologian and the ablest apologist of Christianity in our time." After she came under his influence in her middle years, she never wavered in her adherence to his teachings. And this in no unsequacious deference to his remarkable personality, but in utter conviction of the rightness of all he taught. Indeed, it was her persistent probing for the truth in spiritual matters, and her ultimate finding in Catholic mysticism; her steady march ahead from agnosticism which arose to argue her always in moments of passivity, some degree of the mystic's humbling experiences in her later life, that will always give zest to a study of her unique career.

And it was unique. For a laywoman to give retreats and spiritual direction on a large scale was such a deliberate breach of manner that many of the clergy of all schools of thought could not reconcile it with a belief that Miss Underhill possessed unusual power of penetration or religious insight. The pedestrian conception that a woman who could and would speak publicly must be one charged with pride and self righteousness dogged her always, though she seemed to be blissfully unaware of it. Even now some of our clergy speak of her superciliously. They seem justified to some extent for when she was giving retreats and carrying on a prodigious correspondence with intent to guide spiritually people whom she had never seen, there were devout and gifted priests both secular and religious prepared and trained for that very thing. To her observation there was not enough of it going on and she only meant to supply the lack.

But she was a laywoman and had not received the gift of ordination. This stuck to some of the crops. And finally she was not even a nun, but rather a well-to-do lady living the normal life of a married woman of good social standing. What inner spring, what driving wheel was hers to explain her uniqueness? The *Letters* reveal a good deal. The short biography by Charles Williams preceding helps, though he does not mention that there was a strain of Quaker blood in her veins. The Underhill family of Stratford-on-Avon and the Underhills, many of them Quakers, of Westchester county, stem from the same strain as her father. Then her letters reveal casually that in her childhood she experienced certain psychic states without at all willing them. Her thorough and definite scholarship should not be overlooked.

Miss Underhill lived a lonely childhood so far as girl companionship went. Her playmates were three neighbor boys one of whom she later married. She spent much time with her father, Sir Arthur Underhill, distinguished barrister and sportsman, and for years accompanied him on his yacht. She learned to handle a rac-

ing boat. Although confirmed at school the fact had made little impression and she always deprecated the teaching, "My child, your life hitherto has been one continuous sin, and you are now walking on the brink of hell."

"THE OTHERNESS OF GOD"

Her religious awakening came in a Roman Catholic convent at a week-end retreat to which she was taken by a friend. She wished immediately to become a Roman Catholic, but was prevented by her fiancé who objected to their plans being so peremptorily interfered with. Also Robert Hugh Benson advised against it for six months wishing her first to dispose of certain intellectual difficulties. Later Baron von Hügel advised her to settle the question one way or another or it would ever rise to interfere with her peace of mind. In her earlier letters we find her unfaithful to the Anglican Church and regretting that she was not a true child of Rome. Here some have felt that she compromised with conscience for worldly reasons. But as late as 1931 she wrote, "I have been for years now a practicing Anglo-Catholic and solidly believe in the Catholic status of the Anglican Church as to orders and sacraments, little as I appreciate many of the things done among us." She was equally firm in her statements against certain Roman practices. But there can be no question that Miss Underhill in her maturity felt a deep underlying stream of truth beneath the two communions, making them to her in reality one, and toward the close of her life she was ever writing of the union of Adoration. To her it was surrender and adoration that became the key to unlock the inner consciousness of the union of all praying souls. And she always felt at home in both Churches.

Moreover, under God she felt that she owed all that she was to Baron von Hügel. The growing conviction of the objective character of religion, that which the Baron called "the otherness of God," the illumination of all that the world calls commonplace, gave her a sense of vocation which nothing could remove. Her strong intellect kept this from tapering out into a thin emotionalism. After leaving King's College she produced a few novels of philosophical trend, but gradually her whole attention was devoted to the scholarly pursuit of Christian mysticism. She traveled in southern Europe for her mother's health, and also for research purposes. Here she became saturated with the lives and haunts of the renowned mystics. She thus collected for her readers not only source material, but interpreted the strange remoteness of the saints through the common idiom. In all she found that simplicity was their watchword and that their strangeness lay only in the mind of the observer. She pictures the saints as the most lovable and practical of people, and conveyed the realization of the interpenetration of all souls and the divine reality of the physical world. That steady balance followed her all the way through to the end, and while in the earlier letters, to a penetrating critic, there is no doubt that the smugness of youth, or as she herself puts it, "her bright and clever youth,"

nullifies them somewhat, yet the growth shown in the later letters is greater by contrast.

Miss Underhill's biographer emphasizes her authenticity—a fine point. She did not argue her ideas about the mystical life, but quoted and interpreted the writings of those whom in her humility she would have considered her betters. She thought Baron von Hügel the holiest person she had ever known. His was a ponderous style and needed her simplification for the average reader. But her own style was affected by his, and her thoughts seemed sometimes an echo. She needs no apologist for giving retreats even for priests or taking the place of the vicar in Sunday school or writing widely for the press on Church matters. There was ample precedent in the lives of Saint Teresa of Avila, in St. Catherine of Genoa, in the great St. Catherine of Sienna, the latter two being secular women in the strict sense. And anyway she never sought these tasks. She had more requests than she could answer and her correspondence was never cleared up as she writes, "the arrears of letters never gets done."

Miss Underhill was a strict pacifist to the end. She considered Hitler the "scourge of the Lord," but she retreated in her position enough before her death to be able to write, "Those that see that this (pacifism) alone is full Christianity should be careful not to increase the disharmony of life by trying to force this difficult truth on minds that are closed against it, and will only be exasperated by it." She felt keenly her later invalidism and wrote just before her death, "Praying for people, however dryly and inadequately may, and often must be, an exchange for instructing them."

Evelyn Underhill was a great lady. In her youth she hobnobbed with the literary big-wigs. In later life she was the close friend of the poor and of the great and near-great in religion. At the request of the Archbishop more than once she wrote a Lent book for the spiritual guidance of the multitude. This was a signal honor. She was shy and retiring. Only a great sense of vocation called her forth to be seen in the limelight. Her originality consisted in the rare combination of scholarship and spiritual insight. The two together make her literary work of permanent value. Youthful errors of guidance might better not have been crystalized in the publication of some of the letters for she herself repudiated her earlier books expressed in flowery language and devoid of the ring of suffering experience. All this was nullified by a later maturity shown in her numerous addresses and culminating in that unusual book, *The Golden Sequence*, and in *Worship*. Both books together with *Mysticism* and the *Letters* will always be included in any complete collection. They have the unique character of being equally valuable for Protestants and Catholics.

But Evelyn Underhill was not bothered much by visions and unusual states. She thought them the "by-product and not the essence" and believed the normal movement of the soul was "quiet and deep," developing toward "depth and steadiness," the "theopathic state." And thus she was a sane and true teacher.

LONG ISLAND

Annual Youth Convention

Over 500 young people attended what the Rev. Curtis Junker of the National Youth Commission termed one of the greatest gatherings of the youth of the Church May 13th in St. George's Church, Flushing, N. Y. It was the annual youth convention of the diocese of Long Island, to which about half of the parishes and missions of the diocese sent representatives. The program was planned by the Youth Commission of the diocese and the director of youth work, the Rev. Charles T. Knapp.

The conference leader was the Rev. Dr. Bernard Iddings Bell, canon of the Cathedral at Providence, R. I. In the afternoon, Dr. Bell spoke to the convention on the subject, "Let's Stop Playing With God." He gave a graphic picture of the struggling forces at work in the world and the Church's failure to measure up to its life. He informed them that only a strong Church and a Church bound by a disciplined life could hope to overcome the materialism of our day. He urged them to return to their parishes and sign the Rule of Life, and to practice it faithfully.

While the young people divided into various groups, Y.P.F., G.F.S., Fleur de Lis, Sir Galahad, St. Vincent's Guild, for their annual convocations, Dr. Bell lead the clergy in a discussion on some of the problems facing the Church, and more especially, on the subject of religious education.

At the dinner that followed, Dr. Bell again addressed the convention on the subject, "When the War Is Over." Again, his object was to call the youth of the Church to a more disciplined life in Christ, building it around these three words,—Sincerity, Sympathy, and Service. He was tendered a rising vote of thanks for the splendid contribution he had made. Bishop De Wolfe of Long Island welcomed his young people, calling them to active participation in their parish life, and then laid out for them a five-year program based on the Forward in Service program, with the objective of training boys and girls to be effective and learned teachers in their Church schools, Christian leaders in social, economic, and political life, and for some, a call to a life work in the Church.

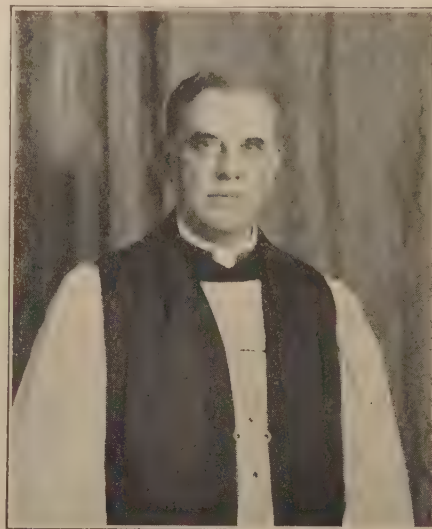
The success of the Long Island convention showed the effective way the Church is growing among the young people in the diocese of Long Island. To show their love for the spread of the Kingdom, the young people took up an offering at the service of Evening Prayer, to be used in diocesan missionary work.

NEW JERSEY

Bishop Gardner Asks For Suffragan

At the 160th convention of the diocese of New Jersey, held at Trinity Cathedral, Trenton, on May 9th, Bishop Gardner

expressed his desire and his need for a suffragan, and received whole-hearted support from the delegates. Because of the spread of missionary activity in the diocese, and because of the pressure of present day duties, Bishop Gardner not only felt that he could be of more use to the diocese with a suffragan, but that the diocese itself would greatly profit. Letters were immediately dispatched throughout the dioceses of the Church, asking the House of Bishops and the standing com-



BISHOP GARDNER: *Has asked for a Suffragan.*

mittees for their vote of confidence.

Bishop Gardner stated that "the basis of our fellowship is the recognition of our sonship of God, this being the tie-up between the Fatherhood of God and the brotherhood of man." He reiterated the three points of emphasis in present day Christianity which the Archbishop of Canterbury made: that we teach simple truth in simple language, that we make more use of the laity in the extension of the life of the Church, and that we instruct the factory workers in the art of Christian conversation.

In addition to asking for a suffragan, Bishop Gardner presented a seven-point program around which the year's activities would revolve. Included in this is an appeal to increase the missionary activity in the diocese, to make a special effort to meet the increased budget of both the diocese and the parishes, to focus all the appeals into one appeal to be known as the Bishop's Appeal, to increase the salaries of the clergymen of the diocese to meet the increased costs of living, and, finally, to establish a diocesan Investment Trust, into which any parish or organization funds could be invested. The Bishop stressed this last appeal as a safeguard against unprofitable investments of funds. The delegates gave their approval of the Bishop's program, and action was immediately begun.

The convention program included Morning Prayer at 7:30, Eucharist at 8:00, breakfast at 9:00, and morning and afternoon sessions, with lunch served

at 1:00 P.M. There were about 300 delegates present, representing more than two-thirds of the parishes and stations in the diocese. When the votes from the House of Bishops and the standing committee are returned, the Bishop will call a special meeting of the convention to elect a suffragan, in the event that he receives the support of the Church at large.

SOUTH CAROLINA

Celebration of Anniversary Marks Convention

The 22d annual convention of the diocese of Upper South Carolina took the form of a celebration for the fifth anniversary of the consecration of Bishop Gravatt.

At the opening service on the evening of May 4th, the Rev. Lewis N. Taylor, president of the standing committee, expressed the appreciation of the members of the diocese for his untiring work as chief shepherd. He read resolutions prepared by the executive council and announced that the offering taken at this service, supplemented by gifts from every parish and mission in the diocese, was to be applied to the mortgage on the new Bishop's residence, which was purchased in March.

Bishop Juhan of Florida, president of the Synod of Sewanee, was the preacher. He paid tribute to the Bishop, and emphasized that the Christian Church is the focal point of human aspirations, the bulwark between the world and disaster, and said that "any sane person knows that ultimately the only answer to bombs is brotherhood."

Dr. Lewis B. Franklin, treasurer of the National Council, spoke at the diocesan dinner on our freedoms, our Christian responsibility, and our opportunities. "We will sacrifice and pray and work day and night that the Christian influence may prevail throughout the world, and that this fellowship will be worthy to be called the kingdom of God on earth."

The churches of Columbia were hosts to the convention and to the convention of the Woman's Auxiliary, with all meetings, services and meals at Trinity Church and parish house.

Mrs. W. P. Peyton, diocesan president of the Woman's Auxiliary, resigned her office, as her husband has accepted a call to Arlington, Va. Mrs. Floyd White was elected as her successor.

ELECTIONS: Chancellor, R. E. Carwile; treasurer, E. R. Heyward; historiographer, Rev. A. R. Mitchell. Standing committee, Rev. Messrs. L. N. Taylor, D.D., L. C. Melcher, R. T. Phillips, W. S. Lea; Messrs. R. B. Sloan, C. H. Jones, J. W. Arrington, W. M. Perry, R. C. Thomas. Executive council, Rev. Messrs. M. Clarke, D.D., C. M. Seymour, jr.; Messrs. J. E. Hart, F. D. MacLean. Delegates to provincial synod: Rev. Messrs. A. G. B. Bennett, W. S. Lea, J. A. Pinckney, R. T. Phillips, L. C. Melcher, B. A. Williams; Messrs. F. Hart, F. Mays, A. Ligon, W. B. Moore, E. R. Heyward, Dr. G. C. Stuart; alternates, Rev. Messrs. H. Weston, W. S. Brace, M. Clarke, D.D., L. N. Taylor, D.D., G. D. Underhill, R. Reid; Messrs. R. B. Clarkson, A. S. J. Simons, L. A. Emmerson, W. E. Lindsey, R. B. Sloan, E. A. McCreary.

DELAWARE

Annual Convention

Meeting in St. Andrew's Church, Wilmington, on May 9th, the convention of the diocese of Delaware devoted its time, both in the convention sessions and the sessions of the Woman's Auxiliary, to a consideration of the work of the Army and Navy Commission. The chief speakers at the pre-convention service, were Bishop McKinstry gave his annual address devoted to local work, were Bishop Sherrill of Massachusetts, head of the Army and Navy Commission, and Capt. Richard K. White, a priest of the diocese, now chaplain at Ft. Belvoir, Va.

ELECTIONS: Standing committee, Rev. Messrs. E. F. Anderson, H. R. Bennett, J. E. Large; Messrs. J. Reese and J. F. Daugherty. Executive Council, Rev. Messrs. W. Pell, II, R. Y. Barber, Albaugh; Messrs. H. W. Horsey, R. Forman, R. White. Deputies to the provincial synod, Rev. Messrs. J. E. Large, F. M. Bartob, C. F. Hanniman, A. E. F. Anderson; Messrs. R. J. Forman, J. M. Stewart, H. Silliman, A. Haddock.

ALABAMA

The Church Leads the Way

The Church led the way in teen-age recreation in Dothan, Ala., when the parish house of the Church of the Nativity was opened more than a year ago for games and dancing on Friday nights. Later, Saturday night was added at the request of the young people. In April of this year the local Exchange Club opened a Teen Club in spacious quarters nearer the center of town. Teen-agers continue to visit the parish house club, too. The pastor, the Rev. G. Ralph Madson, was the speaker at the opening of the new club.

EAU CLAIRE

Rev. R. D. Vinter Presides

Over Streamlined Convention

In the absence of a bishop, the Rev. R. D. Vinter, president of the council, presided at the streamlined, one-day convention of the diocese of Eau Claire, which met at the Cathedral parish in Eau Claire, Wis., on May 17th. The clergy had held a conference the day before. The convention began with a nine o'clock Eucharist.

Fr. Horstick, Bishop-elect, spoke briefly at the dinner served at noon by the Cathedral parish, and Mrs. McCaulay, the much loved "Mom" of the Church Hospitality House at Sparta, Wis., added to the growing picture of work done there.

Hospitality House is the work of the Church for men of Camp McCoy and their wives. There the Church provides in a beautiful homey atmosphere hospitality of every kind, from morning until night and often bunks for men through the night.

Officers and enlisted men and their wives are there constantly. Wives cook, play cards, make dresses, and serve lunches to their groups daily. Groups and in-

dividuals find every facility for homelike living during their free time.

The women of the whole diocese keep the cookie jars filled.

The Rev. Fr. Drake, retired priest, is maintaining the church at Sparta temporarily, and has made himself part of Hospitality House.

At the Woman's Auxiliary meeting, Mrs. Harold Whinfield, president of the



FR. HORSTICK: *Bishop-elect of Eau Claire.*

Auxiliary of the diocese of Fond du Lac, was the speaker, and she also led the meditation at noon. Both the Mite Box offering for the last Lenten period and the United Thank Offering were the largest in the history of the diocese.

ELECTIONS: Secretary of the diocese, Rev. R. E. Ortmyer. Miss. treas., H. C. Olson. Diocesan treas., M. Leinenkugel. Standing committee, Very Rev. V. Hoag; Rev. Messrs., R. D. Vinter, G. Hill; Judge Baldwin, Messrs. W. V. Jackson, O. W. Moehle. Executive board, Very Rev. V. Hoag, Rev. R. D. Vinter, Rev. R. E. Ortmyer, Judge Baldwin, W. J. Hodgkins, M. Leinenkugel. Provincial synod, Very Rev. V. Hoag, Rev. Messrs. R. E. Ortmyer, G. Hill, A. R. P. Heyes; Messrs. A. Neste, A. W. Elmgreen, A. R. Gunnison, H. C. Kuhl; alternates, Rev. Messrs. G. Argeaux, W. R. Bennett, F. Sullivan, H. Coykendall; Messrs. Howenstein, J. Morrill. Trustees of the diocese, Bishop-elect Horstick, Messrs. G. Van Steenwyk, W. Aberg, E. B. Bunde, F. Mahan. Examining Chaplains, Very Rev. V. Hoag, Rev. R. D. Vinter. Chancellor, Judge Baldwin. Registrar, Rev. F. Sullivan.

KENTUCKY

"Gremlin Corner"

"All I know is that it is a big success," commented Twyman Humphrey, chairman of the Youth Recreation Committee, when St. George's Church, Louisville, Ky., launched its "Gremlin Corner" two weeks ago. Financed by the Community Chest of Louisville, it was started to help the city reduce juvenile delinquency. The parish house is located in the heart of the Parkland district, where it attracts young people from a large surrounding territory. Miss Ruth Higgins, the full-time recreational advisor, seconds Mr.

Humphrey's opinion that the project is a "big success."

A policy-making committee of teenagers has drawn up the rules for Gremlin Corner, and public opinion is the big stick that enforces these rules. This is the first recreation club in Louisville that is run independently and on a full-time basis. On opening night it threw its doors open to more than 420 young people. Of that number, 270 were members, while the remaining 150, a limit set by the club for opening night, were visitors. For those wishing to become members the rules are few and the dues small. The initiation fee is 50 cts. and dues 10 cts. a week. Smoking on the dance floor, liquor, running, and gambling are ruled out. An age limit of 14 through 18 kept out a girl who came back three times.

All decorating was done by the youngsters, who chose rose, pink, and blue as a color scheme; provided tables, a snack bar, indirect lighting, a juke box, and an orchestra. There is a game room in the basement equipped with a pool table, two ping pong tables, and several other game tables. Eighty-six played pool, 98 ping pong, and 45 played such games as pit, checkers, and rook.

On opening night Mayor Wilson Wyatt visited the club and was introduced by Miss Ruth Britton, the 17 year old chairman of the policy setting committee. He complimented the young people on their quick action and predicted that their club will be a model for future clubs which he felt confident would be formed soon.

The boys and girls said they were crazy about the club. Asked what they did nights before the club opened, they listed movies, bowling, pool, and "gangs," while one girl said she knitted. A girl remarked that some time ago her boy friend was "... beat up and nearly kicked to death, while gang fighting."

The club plans to have dancing classes every Saturday afternoon and one evening a week, also floor-shows and dramatics.

The Episcopal Church has pioneered again to make itself felt in a community where delinquency has been rampant for some months. In the very near future another church expects to open a similar center in another part of the city of Louisville.

MILWAUKEE

Salaries of Clergy Reach Goal Set by General Convention

The general prosperity of the Church was reflected in reports to the annual council of the diocese of Milwaukee and in the adopted budget.

Meeting at All Saints' Cathedral, Milwaukee, May 8th and 9th, the delegates heard that the salaries of all missionary clergy of the diocese had been raised to the standard recommended by General Convention. At the same time, the giving to the National Council was increased by \$1,500 over the 1943 figure.

Two churches of the diocese were able to pay off their mortgages during the year—Grace Church, Hartland, and St. Mark's, Milwaukee. St. David's, Jewel-

crest, Muskego Township, was received as an organized mission, under the leadership of the Rev. H. E. Wagner.

The National Council's share of the diocesan missionary budget is \$12,000. In response to a question from the floor, Bishop Ivins said that this figure is slightly less than the amount requested by the National Council. He added that the diocese would probably overpay its pledge and meet the National Council quota.

A pamphlet prepared by Bishop Ivins, "On the Use of a Common Cup in Holy Communion," was made available to the delegates.

The council decided that the Bishop and executive board should be known hereafter as the "executive board."

Speakers included Bishop Conkling of Chicago, who preached at the cathedral on May 8th, and Dr. Clark Kuebler, president of Ripon College, who addressed the luncheon meeting.

The next council will convene in May for just one day. The date will be chosen by the Bishop.



BISHOP STONEY: A hair-raising screen shocker?

ELECTIONS: Delegates to the provincial synod, Rev. Frs. L. B. Hastings, A. Simpson, D. Corrigan, W. O. Johnson; Messrs. F. P. Jones, H. E. Bradley, S. Bennett, H. James. Alternates, Rev. Frs. G. F. White, F. H. Hallock, G. Schiffmayer, W. Post; Messrs. F. Sammond, F. Snowdon, C. Wright A. H. Fricker. Standing committee, Rev. Frs. K. D. Martin, K. Stimpson, W. F. Whitman, G. C. Lund; Messrs. H. N. Laffin, J. K. Edsall, H. T. Foulkes; Dr. M. C. Borman. Executive board, Rev. Frs. A. Simpson, J. O. Patterson, Dr. H. Whitmore; Messrs. F. Chandler, P. C. Ritchie, F. K. Thomas.

Mrs. George Schuehle of Oconomowoc was named president of the Woman's Auxiliary.

NEW MEXICO

The Rambling Bishop

Preaching in a movie house in El Paso, Bishop Stoney of New Mexico and Southwest Texas wondered whether the advertising displayed all over the front of the house referred to him. "A hair-raising screen shocker," the sign said.

On a semi-annual visitation to the Texas part of his jurisdiction, the Bishop was 17 days on the road—driving, with Mrs. Stoney, 1,850 miles in their car—confirming 49 persons in nine services and attending many other meetings. It is this Texas area, as large as the state of Maine, which gives Bishop Stoney's jurisdiction such a long name, "missionary district of New Mexico and Southwest Texas."

They are thinking of changing the name to "Rio Grande," as that river plays a leading part in the geography of the region. Other jurisdictions have been named for rivers, the Niobrara, the Platte. New Mexico says "Reeo Grandy," Texas says "Rye-o Grand." The jurisdiction is larger than the first and second provinces combined. Opposite corners are as far apart as New York and Chicago, but without similar transportation facilities. Brewster County, the largest in Texas, has 6,000 square miles, 1,000 more than Connecticut. The county has 6,000 people, of whom 4,000 live in Alpine, the county seat. One man was 38 miles from his mail box until the building of a road brought it to within four miles. Another

rancher said to the Bishop, "We have only a small place, 20 sections"—only 12,800 acres. Their nearest neighbor is more than four miles away.

"It is lovely country," Bishop Stoney says. "The canyon of the Rio Grande is amazingly beautiful though but slightly known. The plains are fascinating in the spring, though I think we got as much thrill from the antelope and cactus as we did from the plains or the mountains."

The Bishop has a new honor, a Navajo baby named for him, James Stoney Piento. Answering the query, the Bishop says, "What we need is hospital equipment—blankets, sheets, soap—or money to help pay upkeep and travel, but that is not a 'romantic' appeal."

WASHINGTON

Convention Urges Government To Aid Refugees

Commending the President's declaration that we shall find havens of refuge for the victims of enemy oppression in all lands and that "we shall find the means of maintenance and support until the tyrant is driven from their homelands and they may return," the 49th convention of the diocese of Washington, meeting at St. Paul's Church, Rock Creek Parish, May 10th, passed a resolution urging the executive and legislative authorities of the United States to "take without delay such action as may be expedient to implement this expression of the moral obligation now resting upon us as a free people."

Another resolution of particular importance was that which commended the Brotherhood of St. Andrew and certain parishes of the diocese for their work in conducting canteens for service men and women which have attained marked success, especially that sponsored by the Brotherhood at the Church of the Epiphany.

On the question of pensions for lay employees of the diocese, the convention

asked that the executive council study the means by which pensions may be achieved and report to the next convention. Consideration also was to be given to plan for the possible inclusion of lay employees of parishes and institutions in the diocese.

A thorough study is also to be made of the problem of religious education, for the report of the committee on the state of the Church shows a decided decline in Church school enrolment in the diocese during the past five years. A similar decrease was noted in most of the leading Christian bodies. The Department of Religious Education is to report its findings and recommendations to the Bishop and the executive council.

In the array of statistics in the report submitted several facts are of special interest. "It is worthy of note," states the executive secretary, "that approximately 99% of the convention fund assessments levied against parishes and missions for 1943 have been collected. . . . There are no unpaid bills."

The sum of \$42,472.15 was sent to the National Council to apply on its commitment for 1943, which represents an amount of \$466.65 over and above the commitment, \$2,005.50 being the pledge of the Woman's Auxiliary. These figures represent an increase of \$4,474.26 over 1942.

On the evening before, following a custom of many years, a pre-convention service for delegates, vestrymen, officers of Church organizations, and the public, had been held at the Church of the Epiphany. At this service a congregation of over 1,000, the largest of its kind in many years, heard Bishop Dun of Washington deliver his first convention sermon. The service was followed by an informal reception in the parish house.

The convention opened with a celebration of Holy Communion at 8:30 A.M. at which the Bishop was the celebrant. Breakfast was served in the parish house by the ladies of the host parish. At 10 o'clock the convention was called to order, and it remained in session until six in the evening, with an hour out for lunch.

ELECTIONS: Standing committee, Rev. Messrs. T. O. Wedel, F. J. Bohanan, F. B. Tucker, E. Gabler; Messrs. W. S. Bowen, M.D., W. R. Castle, C. F. Roberts. Deputies to provincial synod, Rev. Messrs. R. S. Harp, W. C. Draper, C. R. Mengers, C. Brown; Messrs. O. R. Singleton, J. J. T. Graham, W. S. Bowen, M.D., T. E. Robertson. Executive council, Rev. Messrs. C. R. Mengers, N. C. Acton, R. S. Harp, F. B. Tucker, C. W. F. Smith, C. W. Lowry, jr.; Messrs. C. F. Roberts, A. C. Houghton, T. B. Symons, E. L. Stock, sr., H. P. Blair, R. Lansdale.

O. R. Singleton was elected secretary of the convention; Rev. E. S. Dunlap, first assistant secretary; T. C. Spence, assistant secretary; H. L. Rust, jr., treasurer; C. F. Wilson, chancellor; Rev. W. L. Mayo, historiographer; Rev. C. Brown, diocesan missionary.

Large Attendance at Youth Rally

The youth of the Church in the diocese of Washington gathered in the Cathedral on May 14th, for their annual mass meeting and youth rally. A much larger attendance was noted this year than last, and diocesan leaders hope this is indicative of increased interest. About 500 in all were present.

The Rt. Rev. Angus Dun, newly con-

The Living Church

ated Bishop of Washington, welcomed young men and women to the Cathedral and the Rev. Harry Lee Doll, rector of St. Paul's Church, Baltimore, preached the sermon. Taking for his theme the slaying of Goliath by David, he laid stress on two lessons which youth might well learn from the story. First, Goliath lost partly because he stopped to scorn and ridicule his adversary, entirely underestimating his skill and power. Second, David, the youth, strong and clean in body and mind, trusting in God, used the simple implements at hand—the only equipment he had and knew how to use. While Goliath stopped to scorn, David acted. And David made good.

At the service, certificates of award for completion of the "Bishop's Program" of studies during the year were presented by the Bishop to those organizations meeting the requirements.

Immediately following the service the young people proceeded to the Bishop's gardens, where an informal reception was held by Bishop and Mrs. Dun and refreshments were served.

CENTRAL NEW YORK

Convention Offering Goes to Dioceses in China

The Church's and Churchman's responsibility to the returning soldier and a challenge to the Church not to fail in its opportunity to lead in the rebuilding of the postwar world constituted the message of the Rev. John Gass, D.D., rector of St. Paul's Church, Troy, N. Y., to the delegates attending the 76th annual convention of the diocese of Central New York at Grace Church, Utica, May 9th and 10th.

Dr. Gass addressed the members of the diocesan convention and the Woman's Auxiliary annual meeting at the convention service in Grace Church Tuesday evening, May 9th. The offering at the service, amounting to \$133.18, was designated for aid to the Anglican dioceses in China in organizing a national council.

The sum of \$4,156.22, representing the United Thank Offering of the women of the diocese for the first six months of the new triennium, was presented at the corporate Communion of the convention the morning of May 10th. Mrs. Walter M. Higley of Syracuse is diocesan United Thank Offering custodian.

St. Alban's Church, Syracuse, until recently a mission, was admitted to union with the convention as a parish.

Reports made to the convention by diocesan department leaders indicated real advances being made in the fields of diocesan missions, religious education, social service work, and promotion and publicity.

ELECTIONS: Standing committee, Rev. Messrs. H. E. Sawyer, F. P. Bennett; W. D. Wilson. Council, Rev. Messrs. F. W. Kates, A. A. Chambers; C. L. Behm. Provincial synod, Rev. Messrs. S. F. Burhans, F. E. Cooper, H. W. Lamb, jr., J. E. Mahagan, W. C. Middleton, J. A. Rockwell; Messrs. C. L. Behm, G. P. Demler, H. B. Eccleston, J. J. Farnham, H. N. Ogden, W. F. Galpin. Fiscal corporation, J. D. Shove, J. L. Kalb, R. Bell. Parochial fund, J. D. Shove, D. Woodruff. Christmas fund, F. W. Barker. Ex-



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Owing to government limitations on use of paper, the daily devotions in the July-August-September issue will be printed two-to-a-page. Except for this one change, however, there will be no difference between this and any other issue of The Upper Room.

THE UPPER ROOM

Medical Arts Building, Nashville 3, Tennessee

aming chaplains, Rev. Messrs. F. E. Cooper, H. E. Sawyer, H. C. Whedon, D.D., C. N. Eddy, F. T. Henstridge, R. E. Charles, H. S. Miller.

WEST. N. CAROLINA

Rural Workers' Training School Considered at Annual Convention

In his address to the 22d annual convention of the diocese of Western North Carolina, meeting at Trinity Church, Asheville, May 9th and 10th, Bishop Gribbin said that "the war has not changed and can not alter eternal truths which the Church proclaims. These truths remain. It is, of course, the responsibility of Church members as citizens of the earthly order to study the various plans proposed to establish the peace of the world and then conscientiously vote and work for the realization of that which seems best suited to meet the needs. The Church should indeed be arousing and keeping alive the public conscience."

Speaking of the return of those in the armed services, the Bishop, who served as chaplain at Fort Jackson, South Carolina, in 1941-42, having the rank of Lt. colonel in the National Guard, said, "Let them not feel that we are changing the procedure (of ordinary welcome) on their account and that we consider them a peculiar people on account of their experiences, but welcome them and patiently help them to adjust themselves to civil peace-time employment."

The Rev. Wilburn C. Campbell, the

Presiding Bishop's representative on layman's work, gave a stirring address on the need of increased layman's interest in the Church's activities and outlined the plan of the National Council for meeting this need.

A resolution was passed authorizing the Bishop to appoint a committee to investigate the possibility of starting a training school for rural Church workers at Valle Crucis, in the diocese, such committee to report to the Executive Council, which is empowered to act in this matter. Valle Crucis School for girls was discontinued two years ago because of conditions due to the war.

An increase of nearly \$2,000 in expectancies in the budget for the missionary stipend fund for 1945 was agreed upon.

The Youth Commission of the diocese, of which the Rev. B. M. Lackey is chairman and the Rev. Tracy Lamar is secretary, reported on a new project, a diocesan camp for young people that is to be held at Patterson School for a week, beginning June 4th. Also, the first issue of a new paper for young people of the diocese, called the *Sky-Line*, was distributed for the first time.

ELECTIONS: Standing committee, Rev. Messrs. G. F. Rogers, A. W. Farnum, G. M. Jenkins, J. P. Burke; Messrs. W. L. Balthis, S. E. Elmore, H. Parker, F. P. Bacon. Executive council (to serve three years), Rev. Messrs. A. R. Morgan, C. G. Leavell; Messrs. F. E. Field, S. E. Elmore. Delegates to the provincial synod, Rev. Messrs. G. M. Jenkins, A. R. Morgan, G. F. Rogers, I. N. Northrup, B. M. Lackey, C. G. Leavell.

MONTANA

Convention

The dominate note of the 41st annual convention of the diocese of Montana was struck by Bishop Lewis of Nevada at the opening banquet when he said that the paramount problem of our day was the problem of human relationships. The Bishop described vividly the changes in life made by scientific progress and in part the Church can play today in the field of life. The same note was struck by Bishop Daniels of Montana in his annual charge in speaking on the Forward Movement program.

Of great importance to the convention was the problem of filling vacancies in the mission field. In the hope of finding some solution a missionary committee was elected to survey the situation and report to the convention in 1945.

Bishop Daniels urged delegates to continue the work of removing parishes and missions in the diocese from all indebtedness. It was noted that total indebtedness in 1941 amounted to over \$60,000 and in 1943 was reduced to approximately \$40,000.

ELECTIONS: Standing committee, Rev. Messrs. T. W. Bennett, C. A. Wilson, T. Ashworth; Messrs. R. Paulson, W. Brown, L. Johnson. Executive council, Rev. Messrs. T. M. Jones, H. Ewan, D. Skinner, N. Foote; Messrs. B. Robinson, F. Emmett, F. Dissly, R. V. Love. Examining chaplains, Rev. Messrs. N. L. Foote, H. Ewan, G. Masuda. Trustee of the Episcopal Fund, M. Wilson. Trustee of the diocese of Montana, F. Sell. Treasurer, H. Longmaid. Registrar, Rev. L. D. Smith. Secretary of convention, Rev. N. L. Foote.

The first meeting of the new executive council elected Fred. Emmett chairman of the Department of Finance, and the Rev. Henry Ewan chairman of the Department of Christian Education.

NORTHERN MICHIGAN

Bishop Page Outlines Program For Diocese at Convention

"If you and I," said Bishop Page of Northern Michigan in addressing the 49th annual convention of the diocese, meeting in Grace Church, Ishpeming, May 16th and 17th, "believe in the Living and Risen Christ who shares in the Glory of God His Father, we, like His first followers must ask ourselves, 'What do we have more than others?' Vital Christianity demands it. I must ask myself, you must ask yourself, what do we, the members of the diocese of Northern Michigan have more than others who live here but remain outside the Christian Church? We live in a nation but 45% nominally Christian. The same proportion prevails here. We live 'cheek by jowl' with pagans as truly as did the early disciples. Before we can win them, we must show something more than they. Do we?"

Evaluating the past year, the Bishop reported that the pledges to the support of the Church's missionary program had increased 57%; that 242 persons had been presented for confirmation, the largest number of recent years. The diocese is on a sound financial basis and the endowment funds are steadily increasing. Four clergy

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left the diocese and one field has been filled by a candidate for Holy Orders serving as lay reader in charge. One of the outstanding examples of progress in the diocese cited by Bishop Page was the work done at Holy Trinity, Iron Mountain.

Continuing his challenge to the diocese Bishop Page outlined a program of projects for particular attention. First among these was the mobilizing of the spiritual resources of the parishes in the war effort. "Let us see," he said, "that when invasion starts every parish and mission opens its door for prayer by people of all faiths. Woe betide that place that fails to do this!" Secondly the Bishop urged all parishes and missions to adopt the modern means of publicizing their activities. As a third point in his program he urged that the salaries of the clergy be raised to help them meet the rising cost of living. He then put forward a proposal that the diocese as a whole interest itself in one of the mission stations in one of the smaller towns where a man capable of handling an active young people's work could be placed and that used as a means of building up the work. The fourth point in the Bishop's program was a campaign for the further building up of the endowment fund of the diocese. He suggested that people be urged to buy war bonds in the name of the diocese for its fund.

Changes in the canons to permit 18 year communicants to vote at parish meetings were adopted. Changes in the constitution to permit women delegates to the diocesan convention were passed; which must pass two succeeding conventions to become effective. Other canonical changes clarifying the status of aided parishes were referred back to the committee on constitution and canons for further study.

ELECTIONS: Standing committee, Rev. Messrs. G. Ziegler, H. R. Sherman, E. R. A. Green, P. D. O'Leary; Messrs. C. Brewer, J. B. Williamson, C. J. Stakel. Bishop and council, Rev. Messrs. C. G. Ziegler, W. P. D. O'Leary, E. R. Green; Messrs. W. P. Chamberlain, R. R. Eber, V. S. Aiken. Deputies to provincial synod, Rev. Messrs. W. P. D. O'Leary, G. C. Weiser, W. Robertson, H. R. Sherman; Messrs. W. P. Chamberlain, S. E. Bracegirdle, C. J. Stakel, L. Reynolds.

MASSACHUSETTS

Convention

Bishop Lawrence of Western Massachusetts emphasized fellowship as the theme of his address at the 43d annual convention of the diocese of Western Massachusetts, May 17th, which was held at Christ Church Cathedral, Springfield. The Bishop emphasized three aspects of fellowship: 1) fellowship in the parish, in its all-inclusiveness; 2) fellowship in the diocese, in united action along agreed lines; 3) fellowship in a larger conception of the Church. The Bishop laid great stress on the power of Christian fellowship to unite divided parishes as well as a divided world and stressed the imperative need of an unbroken fellowship which will include our young men and women in military service across the world. The Bishop deplored the picayune bickerings

and the selfishness of so many individuals and parishes, and emphasized the conviction that "what this world needs more than anything else is changed men and women, and clergy, too."

RESOLUTIONS

In the spirit of the larger concept of the Church and its influence in the world today which the Bishop emphasized in his address, resolutions were passed: 1) supporting the deferment of pre-theological students from military service; 2) supporting the action taken by the State Department and Congress to feed the children of conquered European countries, urging that necessary steps be taken to carry out this policy without further delay; 3) urging the Joint Commission on Holy Matrimony of the General Convention of the Protestant Episcopal Church to bring before the next General Convention a marriage canon that takes into consideration sociological facts and psychiatric knowledge with the view that the Church may take a realistic, humane, and Christian view of the marriage relationship; 4) urging the Joint Commission on Approaches to Unity to carry forward its negotiations with the representatives of the Presbyterian Church in the United States of America which unity the Convention believes has reasonable prospects of achieving.

ELECTIONS: Standing committee, Rev. Messrs. A. V. Bennett, R. H. Hayden, G. G. Monks, A. D. Snively; Messrs. S. E. Bell, J. W. Emery, F. E. Punderson, A. W. Rice. Diocesan Council, Rev. Messrs. E. K. Van Winkle, jr., R. W. D. Smith, D. J. Campbell, E. R. Lane; Messrs. H. Ashley, D. C. Mackintosh, W. C. Root. Board of missions, Rev. W. H. Cole, J. B. Lowell. Deputies to synod, Rev. Messrs. A. D. Snively, T. F. Cooper, R. N. Rodenmayer, E. D. Brown; Messrs. G. E. Bosworth, W. C. Root, H. A. Weaver, F. T. Cook. Cathedral chapter, M. P. Whittall. Honorary canon, Rev. R. H. Hayden.

NEW YORK

Religious Book Week

By ELIZABETH MCCracken

Religious Book Week, May 7th to 14th, was celebrated in New York City by a series of broadcasts and by an exhibition of unusual interest. The week was sponsored by the National Conference of Christians and Jews, which published for the occasion a book list of 200 books. Of these 50 were selected by a group of Jewish scholars and experts, with Dr. Abram Leon Sachar as chairman. Their Jewish list contained 40 books for adults. A supplementary list of 10 books for young people was made by a committee of which Miss Dorothy F. Zeligs was chairman. The Roman Catholic list was made by a group headed by the Rev. Andrew L. Bouwhuis, S.J. Here also 10 of the books allotted to each division were for young people, and were chosen by a special committee of which Miss Mary Kiely was chairman. The Protestant list had as chairman Dr. L. Wendell Fifield and as one of the other committee members, Dr. Albert C. Diefenbach, who was the originator of Religious Book Week for Catholics, Jews, and Protestants in Boston in 1942. Mrs.

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By Edward Leen

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Jeanette Perkins Brown headed the supplementary committee which chose the young people's list. In addition to the three lists cited, there was a fourth, the Good Will list, selected by Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews. Miss Emily Solis-Cohen was chairman of the committee which chose the 10 books for young people.

The 200 books were exhibited under the most delightful circumstances. On May 10th, students of Hunter College, representing the Faculty Round Table and the Student Religious Clubs of Hunter College, kept open house in the Sara Delano Roosevelt House, acting as guides to the throngs of visitors who came. Each special collection was shown in a room dedicated to the religious group whose faith the books set forth. The guide in every instance was a member of a student club of that faith. The young people were full of interest and enthusiasm as well as accurate information. The books are to form parts of a permanent library in each case.

Two adjoining houses of President Roosevelt and his mother were bought by Hunter College. One house is to be a recreational center. The other, in which the religious books were shown, is to be used by the religious clubs for religious purposes. One collection, the Good Will list, is in what was the library of Mrs. Sara Delano Roosevelt's house, and the original book-cases and other furniture remains in place. Moreover, a fine portrait of the President's mother is still in its old position over the mantel. The two young girls who showed this room were particularly interested in the "inter-Church books," as they called them. One of these girls was an Episcopalian, the other a Roman Catholic. Later in the day, a Jewish girl and a member of another religious body would relieve them.

The other three collections were in rooms as large and beautiful. Bookcases had been constructed with great skill and library furniture and lights put in. The whole house suggested the extensive library of a private individual who had arranged related books in different rooms and added all the facilities for using and enjoying the books in each of the rooms.

The shelves are very far from being filled. Every year, at the time of Religious Book Week, other books will be added. Thus each collection will grow slowly and well.

Several books, on race relations, were in the Good Will library, as well as on another list. Only one appeared on both the Roman Catholic and the Protestant lists: *Screwtape Letters!*

NEWARK

Convention Consolidates All Saints Chapter with Trinity Cathedral

An important feature of the 70th annual convention of the diocese of Newark, held May 9th in Newark, N. J., was the unanimous vote of the deputies for consolidation of the general chapter of All Saints in the diocese and Trinity Church,

Newark, which has been designated Trinity Cathedral since 1918, although without legal sanction. Trinity now becomes the cathedral of the diocese, and, according to the third article in the agreement, "the duration of Trinity Cathedral shall be perpetual."

The chapter, or foundation, was incorporated under the laws of New Jersey in 1908. Bishop Washburn stated at the 194 convention of the diocese that the time had come for consideration of "some form of consolidation."

The governing body of the cathedral will be a chapter composed of the bishop of the diocese, the dean of the cathedral, the archdeacons of the diocese, three presbyters, and three laymen. They were elected by vote of the convention in accordance with the nominations made by C. Alexander Capron.

In placing in nomination the name of Dr. George M. Plaskett, G. Alexander Capron told the convention that election of one of the leading Negro rectors of the Church would put the diocese of Newark on record as honoring the Negro congregations that are making a vital contribution to the life and work of the diocese.

Responsibility for determining the nature of the postwar world rests upon every individual, and all will assist in the achievement, it was stated by Bishop Washburn in his annual address. "Two propositions admitting of no debate," he said later in his address, "are the world's appalling need of the concrete expression of Christian principles in human situation and the futility of Christian profession without Christian action." He coupled with the latter, commendation of suggestions for laymen by the diocesan Laymen's Committee.

These relate to efforts to increase church attendance on the part of men, the enlistment of men in parishes equal to those in the service of the country to be their parish representatives, the planning of discussion groups for men, and the making of parish surveys.

The convention tabled by 188 to 84 the motion to amend the canons to permit women to serve on vestries and to make them eligible for election as convention deputies. It was introduced by the Rev. Orrin F. Judd, rector of St. James' Church, Upper Montclair. He declared he sees neither democracy nor justice in discriminating against those who form the majority of the Church members.

His opponent was Herbert M. Wilson of St. Andrew's Church, South Orange. After the negative action, the Rev. F. Randall Williams, rector of the South Orange Church, asked that three clergymen and two laymen be appointed to study results in dioceses where women serve on vestries. This was done.

The convention ratified by unanimous vote the proposal for merger of the New Jersey State Council of Churches, the New Jersey Council for Church Women, and the New Jersey Council of Religious Education to form the New Jersey Council of Churches and voted to accept charter membership in the new council.

Upon motion of the Rev. J. Fred Hamblin, rector of St. John's Church, New-

whom the convention reflected secret for his 15th year, the convention received its protest of the directive issued Selective Service that men of draft age in seminaries by July 1st shall be inducted into the service at once.

In adopting the report of the finance advisory board, the convention approved a budget of \$28,750 for administrative expense in 1945, to be raised by cash assessments. The proposed 1945 budget for the diocese totals \$90,000 and the Church at large \$58,000, making a grand total of \$148,000.

SELECTIONS: Provincial synod, Rev. P. R. Kenbach, Ven. L. F. Nichols, H. J. Russell, L. K. Lydecker; Standing committee, Very Rev. A. C. Lichtenberger, P. E. Holt; Finance advisory board, Rev. Dr. C. L. Gomph, W. Stearly; Cathedral chapter, Rev. Messrs. A. Mitchell, G. M. Plaskett, C. L. Gomph; Messrs. A. C. Burhorn, F. G. Atkinson, H. J. Russell; appointed by the Bishop to the chapter: Rev. D. K. Montgomery, C. A. Capron, C. R. McKinnin; committee to study women on vestries: Messrs. F. R. Williams, O. F. Judd, A. J. Alder; Messrs. J. M. Kepper, H. T. Stetson.

Mortimer Honored for 63-Year Ministry

Bishop Washburn paid tribute in his annual address at the convention May 9th to the diocese of Newark in Trinity Cathedral to the 63-year ministry of the Rev. Frederic Edward Mortimer as rector of St. Mark's Church, Jersey City. It was declared by Bishop Washburn "unique in the history of the diocese."

Fr. Mortimer, now kept to his home by infirmities of age, is the oldest priest canonically resident in the diocese. He was born in London, England, February 1854, and was ordained by the late Bishop Scarborough of the diocese of New Jersey. The convention was told by Bishop Washburn:

"The congregation in lower Jersey City, in which he took charge in 1881, was weak and feeble, but through his energetic care grew steadily until 10 years later its church school had an enrolment of 300 children.

CHANGING COMMUNITY

"Unfortunately, as the years passed, the character of the Van Vorst Park neighborhood changed beyond recognition. Newcomers were of foreign stocks which had the Episcopal church uncongenial. During the last 20 years the congregations have dwindled to a handful, but Fr. Mortimer continued to maintain the services of the Church, serving without salary and meeting the operating expenses of the parish from his own private income.

"Increasing physical infirmity has for the last two years deprived him of the satisfaction of public ministrations, but a priest engaged by him has continued to hold the services of the Church. This is no longer possible and on Easter Day the Holy Communion was administered for the last time."

The convention voted to accede to Fr. Mortimer's request that the parish be declared extinct, and in a standing vote recorded its appreciation of the devotion and service of the venerable priest.

ST. PETER AND HIS KEYS

We have here in our studio section a lovely, colorful little statue of St. Peter, which always has had a great appeal for us personally. It depicts this vigorous and unshrinking disciple just about as your imagination would picture him to you—in middle life, with bearded, rugged features, sturdily stanced as though just ready to take up the cudgels with someone for our Lord. Crossed over his breast are the keys which long ago became his symbols in the age-old catalog of Christian Symbolism, as a result of what our Lord told him and revealed to us in the sixteenth chapter of St. Matthew's Gospel,—"I will give unto thee the keys of the kingdom of Heaven." The Keys of the Kingdom! What an honor—and yet what a responsibility! And we must remember that our Lord told this to St. Peter before he had so pitifully denied our Lord. Aye, and knowing all the while that he would deny Him in those later and more tragic days, when the presence and support of all of His disciples would have so greatly comforted Him in His agony.

Without getting ourselves tangled up one tiny bit with any of the complicated metaphors of this particular passage of Scripture, we still can sense a whaling stiff bit of a lesson in it for all of us just the same. Our Lord knows full well, right now, just how many times before we die we will deny Him—deny Him by not standing up for Him against our pagan social acquaintances, deny Him by not being where He comes to meet us at and on His Holy Altar in Holy Communion, deny Him by not helping Him bear His present day-cross (a great part of which burden comes from our pitifully small money gifts which are not in propor-

tion to our incomes)—and by this particular denial of Him have to see His Holy Church run on skinflint budgets of receipts and disbursements with never a decent bank balance to cover an emergency.

And yet, withal, our Blessed Lord still makes it possible for us to wield our personal influence very much along the metaphorical lines of St. Peter's keys to the kingdom! So we all must never, never, never forget that the manner in which we live our lives as Christians is going to have the effect upon non-Christians of either causing them to want to follow us up and through those gates of Heaven which we have unlocked or opened for them, or else they will be so utterly disgusted and disillusioned by what we display as Christianity that they will want none of us and none of that Kingdom toward which we may have been such tragically unfit guides. Mayhap in locking the gates of Heaven for others we may by the same act be locking them against ourselves!

It's a thought, certainly, and we're dropping as we go along—especially at this time of the year when many of us Episcopalians take a big, hard slump in our Christian behavior and habits after such a terrible grind of as many as forty days of fasting and discipline. We often wonder what the half-starved America prisoners of war in Germany and Japan would think of some of our alleged fastings and self disciplines!

Keys of the Kingdom! We can be, we are keys to the Kingdom! But, never forget, keys shut and lock gates as well as open and unlock them. What kind of a key is your life and mine?

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

John Frederick Droste, Priest

The Rev. John Frederick Droste, retired priest of the district of Puerto Rico, died at his home near San Juan on May 13th. He had reached his 80th birthday on May 7th. Born in Holland, he first went to the Dutch East Indies as a missionary. Poor health there sent him to the United States and after the Spanish-American War he went to Puerto Rico. There he came under the influence of the Church through the Rev. Harvey P. Walter and was made deacon by Bishop Van Buren, being advanced to the priesthood in 1915 by Bishop Colmore. He served his whole time as priest at the mission of the Resurrection in Manati, which he established.

While in Java, the Rev. Mr. Droste was married by cable to Mary Keyser in Holland. She was his constant helper and an indefatigable worker for the Church. She died in 1939, and their adopted daughter, Ethel A. Stevens, died in December, 1943. The Rev. Mr. Droste has left his estate in Bishop Colmore's hands, to be used for the advancement of the Church's work among the country people of Puerto Rico.

Allan John Holley, Priest

The Rev. Dr. Allan John Holley, educator and retired priest, died April 29th in Charlottesville, Va. His age was 71.

Born in Salem, N. Y., the son of John Bostwick Holley and Frances Clark Holley, he attended Washington Academy there and graduated from Williams College with a B.A. degree. He became deacon in 1901 and priest in 1904.

Having been classics master of the Hoosac School in Hoosick, N. Y., from 1895 to 1898, he became the headmaster of that school, where he remained until 1916. Dr. Holley has been priest-in-charge of St. Paul's Church, Lancaster, N. H., rector of All Saints' Church, Peterborough, N. Y., St. Thomas' Church, Brandon, Vt., and All Saints' Church, Littleton, N. H. In 1936 he became chaplain of St. Mary's School, Littleton, N. H., and the following year he was Latin master.

In 1914 Dr. Holley married Miss Susan Watson Sherman of Salem, N. Y., who died several years ago. Surviving are two children.

Laurence B. Ridgeley, Priest

The Rev. Canon Laurence B. Ridgeley, S.T.D., former missionary in China for 25 years, died in San Francisco, Calif., on May 8th. Dr. Ridgeley was an honorary canon, and acting sacrist at Grace Cathedral.

He was born in Philadelphia in 1863. Graduated from University of Pennsylvania, and the West Philadelphia Divinity School. He was ordained in 1887. His first ministry was as assistant at All Souls' Church, New York; he then became rector of St. Stephen's, Philadelphia, and still later, was vicar of St. Paul's, Salt Lake City.

Volunteering for missionary service Dr. Ridgeley went to Wuchang, China, 1903. He was dean of Boone Divinity School in 1906; dean of the Theological School of the China Mission in 1913; acting dean, Central Theological School of the Chung Hua Sheng Kung Hui from 1922 to 1928. He served as professor of Church History at the Divinity School of the Pacific, after his return from China in 1928. He was the author of a number of books on religious subjects. Mr. Ridgeley survives.

Charles William Webb, O.H.C.

The Rev. Charles William Webb, O.H.C., died at Holy Cross Monastery, West Park, N. Y., on Saturday, May 6, about the time of Vespers. He had been unwell during the day. The cause of his death was apoplexy.

He was born in Anderson, S. C., 1895. He attended the University of the South and Nashotah House. In 1925 he was professed in the Order of the Holy Cross. That same year he was ordained deacon. Bishop Ivins of Milwaukee ordained him to the priesthood in 1929.

His ministry was exercised principally at St. Andrew's School in Tennessee and at the Order's monastery in West Park. A skilled musician, he acted as organist and precentor at whichever house of the Order he lived.

His body, clad in the habit of the Order, lay until Monday evening in St. Joseph's chapel where he had said Mass on the morning of the day of his death. On Monday evening his brethren in the Order sang the office of the dead in the presence of the body in St. Augustine's Chapel, the main chapel of the monastery. In the same place the sung Requiem Mass was celebrated at 10:30 on Tuesday morning by Father Whittemore, O.H.C., superior of the Order. Immediately afterwards the Rt. Rev. Robert E. Campbell, O.H.C., officiated at the Absolution of the Body and committed it to the grave in the monastery's garden cemetery.

Bayard M. Stewart

Bayard McIntosh Stewart, former superintendent of St. Luke's Hospital, Manila, Philippine Islands, and more recently financial secretary for the Army YMCA at Fort Leavenworth, Kans., died May 15th in St. Luke's Hospital, New York City. He was 65 years old.

Mr. Stewart went to New York several weeks ago to make funeral arrangements for his wife, Mrs. Edith Baldwin Ross Stewart, who died in Leavenworth, Kans. on April 21st. He had been staying in New York with his sister, Mrs. Gouverneur F. Mosher, wife of the late Bishop of the Philippines. Surviving, beside his sister is son, Pfc. Bayard Stewart, jr., of the Army Air Forces.

Mr. Stewart was born in Pittsburgh, Pa. He had been associated with the Episcopal Church Mission in the Philippines since 1926. He resigned in 1942, and has been in this country since then.

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ANNOUNCEMENTS

IN MEMORY OF CHARLES WINFRED DOUGLAS

At their first meeting since his death, the Joint Commission on the Revision of the Hymnal desire to place on record their appreciation of the services of their beloved friend and colleague, Charles Winfred Douglas, and the grateful affection with which they remember him.

Winfred Douglas was born in 1867 in Oswego, N. Y., the son of Virgil Chittenden and Caroline Church Douglas. His father was superintendent of schools and his mother was a trained teacher. They gave their son pre-school teaching and then sent him to the public schools where he was prepared for college. He entered the University of Syracuse because he was attracted by the musical advantages which it offered and graduated from it in 1891 with the degree of Bachelor of Music. While attending the university he sang in the choir of St. Paul's Church and served as assistant organist.

In 1893 Winfred Douglas was ordained deacon by Bishop Frederic Dan Huntington. He spent his diocese as a curate in the Church of the Redeemer, New York City, and a teacher in the parochial school of St. John's Chapel. He became ill with pneumonia and tuberculosis developed which was so serious that he was obliged to give up work and go to Colorado, where he recovered his health. He was soon sufficiently well to accept appointment as a minor canon in St. John's Cathedral, Denver. After his marriage to Dr. Mary Josepha Williams they went to live in Evergreen, Colo. He continued his theological studies and was ordained to the priesthood at the Mission of the Transfiguration, Evergreen, on the Feast of the Transfiguration, 1899. In the same year he instituted a Cathedral Choir Camp at Evergreen, and as the years went by he made Evergreen a center for the study and production of Church music. From 1899 to 1907 he was priest in charge of the mission, and from 1907 to 1943 he was vicar of the mission. From 1908 to 1911 he was canon in St. Paul's Cathedral, Fond du Lac, Wis.; in 1934 he was made honorary canon of St. John's Cathedral, Denver.

Canon Douglas studied ecclesiastical music in Germany, France and England, as well as in this country. He was a pioneer in Plainsong development; and the translation of the Benedictine Night Office and Diurnal was made and later revised under his direction. In 1910 he brought his family to Mount St. Gabriel in Peekskill, N. Y., and for 12 years entered most helpfully into the life and work of the Community of St. Mary. In 1938 Mrs. Douglas died after a long illness, and the home in Evergreen was sold. It was at this time that the work on the Commission on the Revision of the Hymnal began to claim an exceptional amount of his time and strength. He had been a member of the Commission which had conducted the previous revision of the Hymnal and his experience, together with his unequalled knowledge of hymns and tunes and their mutual relation, rendered it inevitable that the Commission should intrust him with executive responsibility of an exacting sort. They did so with complete confidence not only in his musical ability but also in his freedom from prejudice. Canon Douglas was Catholic in the complete sense of the word, a member of the Universal Church who was happily at home in all parts of it, and who entered with the same sympathy and fidelity into the translation of Latin Office Hymns and of the Evangelical Chorales derived from the Protestant Reformation in Germany.

In 1940 Canon Douglas married Miss Anne Woodward, a graduate of Wellesley College, who was able to help him most efficiently in his preparation of the Hymnal of 1940 for publication. At the time of his death on January 18, 1944, they were in Santa Rosa, California, engaged in co-operation with the Rev. Arthur W. Farlander in preparing for publication a Handbook to the Hymnal. This work will go forward, and by vote of the Commission the Handbook, when it is published, will be dedicated to the dear and honored memory of Charles Winfred Douglas.

Howard Chandler Robbins,
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Committee on Memorial Minute.

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ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton 2, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

THE LIVING CHURCH RELIEF FUND AUDIT

May 15, 1944.

Mr. Peter Day, Acting Editor,
The Living Church,
Milwaukee, Wisconsin.
Dear Sir:

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received during the two years ended December 31, 1943, were distributed according to the wishes of the individual donors as published in the THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH, as having been received during the two years ended December 31, 1943, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received and distributed:		
Calendar year 1942		\$ 5,341.33
Calendar year 1943	\$6,976.25	
Less: Amount distributed in the		
year 1944	231.05	6,745.20

\$ 12,086.53

Add: Donations received and distributed from November 1, 1914, to December 31, 1941, as reported in our letter of May 8, 1942..... 421,058.43

Total to December 31, 1943 \$433,144.96

Note: The donations for 1942 and 1943 do not include donations of £8 received during those two years which were mailed direct to donee in England.

No charge was made against the donations collected for expenses incurred by Morehouse-Gorham, Inc., in the collection and distribution of the funds.

Yours very truly,
PRICE, WATERHOUSE & Co.
Milwaukee.

CHANGES

Appointments Accepted

ALLEY, Rev. ALFRED L., has obtained a leave of absence as assistant at Bruton Parish Church and chaplain to Episcopal students at the College of William and Mary, Williamsburg, Va., to accept a position as executive secretary of the York County Chapter, American Red Cross. He will continue as vicar of Grace Church, Yorktown, Va. Address: Box 546, Yorktown, Va.

PATEMAN, Rev. HERBERT THOMAS, formerly rector of St. Mary's, Napa, Calif., is to be rector of St. Stephen's, Steubenville, Ohio, effective June 1st. Address: 521 Logan St., Steubenville, Ohio.

PORTEUS, Rev. CHESTER A., formerly rector of St. Paul's, Natick, Mass., and in charge of St. Paul's, Hopkinton, Mass., is to be rector of Christ Church, Quincy, Mass., effective June 1st.

SMITH, Rev. RICHARD U., formerly assistant rector of St. Paul's and vicar of St. Christopher's, Flint, Mich., is now director of religious education for the diocese of Michigan. Address: 63 E. Hancock Ave., Detroit 1, Mich.

CLASSIFIED

FOR SALE

BEAUTIFUL collection Church articles—brass candlesticks, crosses, vases, censers, sacred pictures, carved wood statues, Rood figures from Obammergau, Communion vessels, etc. For further information apply, Rev. F. E. Mortimer, D.D., 449 Jersey Ave., Jersey City 2, N. J.

LINENS AND VESTMENTS

PURE IRISH LINEN. Limited quantities. A few numbers are still available to Parish needing replacements. Prices controlled by O.P. rules. Samples free. Mary Fawcett Co., Box 1, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered surplices, exquisite Altar linens, stoles, burses, a veils. Materials by the yard. See my new book Church Embroidery, a complete instruction; 112 pages, 95 illustrations. Price \$4.50. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrill, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

SURPLICES, cambric embroidered with Cross. Three styles of sleeves. G. L. Bender, Bellevue Stratford, Philadelphia 2.

POSITIONS OFFERED

WANTED: Assistant to Rector of large active downtown parish. Middle West. Reply Box 1, 1866, The Living Church, Milwaukee 3, Wis.

WANTED: A priest to supply Sunday service for parish and mission in pleasant village in the diocese of Albany for July and August. Services 9:30, 10:45 A.M. Entertainment Saturdays night and \$20 a Sunday. Prayer Book Churchmanship. Reply Box H-1879, The Living Church, Milwaukee 3, Wis.

MOREHOUSE-GORHAM CO., New York State. Wants persons with Religious Education background for store sales work. Preferably between ages 25-40 years. Application by letter only. Give educational background and experience in Religious Education. Must be member of Episcopal Church. State salary desired. Permanent position. Morehouse-Gorham Co., 14 East 41st St., New York 17, N. Y.

POSITIONS WANTED

PRIEST, age 34, in good health, married, desires locum tenens or city missionary work. Reply Box A-1877, The Living Church, Milwaukee 3, Wis.

MATURE Church musician desires position in Episcopal Church. Mixed and children's choir. Fellow Guild Organists. Graduate degree. Liturgical experience. Reply Box H-1875, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, mature experience, would like change. Fifteen years in present post. Would like mixed choir and good organ. Reply Box A-1859, The Living Church, Milwaukee 3, Wis.

RECTOR of thriving mid-west parish invites correspondence with Bishops or Vestries for vacancy in East. Prayer Book Churchman. Married. Age 45. Present salary \$2,700. Reply Box E-1877, The Living Church, Milwaukee 3, Wis.

SUPPLY work wanted during the summer, in near New York City. Highest references. Reply Box L-1880, The Living Church, Milwaukee 3, Wis.

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

Change of Address.

FRANCE, Rev. SAMUEL M., formerly rector of Ann's, Brooklyn, N. Y., will move to Norwood, Conn., September 1st.

Ordinations

PRIESTS

EE—The Rev. WILLIAM GEORGE WOODS, S.T.D., was ordained to the priesthood by Wroth of Erie in Trinity Memorial Church, Erie, Pa., on May 14th. He was presented by the Rev. Henry H. Wiesbauer. The Rev. H. M. Rutledge preached the sermon. Rev. Mr. Woodward will continue as vicar of Trinity Church, Erie, and has recently been in charge of St. Matthew's Mission, Union Tp.

NG ISLAND—The Rev. CHARLES EDWARD was ordained to the priesthood by Bishop De of Long Island in the Cathedral of the Immaculate Conception, Garden City, Long Island, on May

19th. He was presented by the Rev. Dr. John H. Fitzgerald. The Rev. Charles T. Knapp preached the sermon. The Rev. Mr. Gus is to be curate of Christ Church, Bay Ridge, Brooklyn, N. Y. Address: 7301 Ridge Blvd., Brooklyn.

LOS ANGELES—The Rev. WAYNE PARKER was ordained to the priesthood on May 14th in St. Paul's Church, San Diego, Calif., by Bishop Stevens of Los Angeles. He was presented by the Rev. Dr. C. Rankin Barnes. The Rev. Stephen C. Clark preached the sermon. The Rev. Mr. Parker is assistant at St. Paul's Church, San Diego.

MARYLAND—The Rev. BENEDICT HENRY HANSON, JR., was ordained to the priesthood on May 16th by Bishop Powell of Maryland in St. Paul's Church, Baltimore. He was presented by the Rev. Dr. Arthur B. Kinsolving. The Rev. Dr. Donald Fraser Forrester preached the sermon. The Rev. Mr. Hanson is to be assistant at St. Bartholomew's Church, Ten Hills, Baltimore. Address: 4711 Edmondson Ave., Baltimore 29, Md.

WESTERN NEW YORK—The Rev. ROBERT R. SPEAR was ordained to the priesthood on May

15th in St. Paul's Cathedral, Buffalo, N. Y., by Bishop Davis of Western New York. He was presented by the Very Rev. Joseph Groves. The Rev. W. Norman Pittenger preached the sermon. The Rev. Mr. Spears is to be curate of St. Stephen's Church, Olean, N. Y.

DEACONS

NEW JERSEY—JOSEPH H. HALL III was ordained to the diaconate April 8th by Bishop Gardner of New Jersey in Grace Church, Merchantville, N. J. He was presented by the Rev. David McAlpine Pyle. The Rev. Howard Rhys of Montreal preached the sermon. The Rev. Mr. Hall is to be curate of Grace Church, Plainfield, N. J.

SOUTHERN BRAZIL—RAMAO HILARIO GOMES was ordained to the diaconate April 23d by Bishop Thomas of Southern Brazil in the Church of Our Saviour, Rio Grande. He was presented by the Rev. Egmont M. Kriskchke. The Rev. Sirio Moraes preached the sermon. The Rev. Mr. Gomes is to be minister of the Church of the Nativity, D. Pedrito, R. G. S. Address: Julio de Castilhos, 95, D. Pedrito, R. G. S., Brazil.



CHURCH SERVICES



GO TO CHURCH! That slogan, sound- ed round the world, might well put end to the world's chaos. The rectors of leading churches listed here urge you about the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
James Murchison Duncan, Rector
8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

LAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop
Peter's Church, Lewes
Nelson Waite Rightmyer
11:00 A.M.
Saints', Rehoboth Beach, 9:30 A.M.

NG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair, D.D., Suffragan Bishop
Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Harold S. Olafson, D.D., Rector
7:30, 8:30, 11 A.M. & 8 P.M.; Thurs.: 10 A.M.; Holy Communion and Spiritual Healing, Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M. Choir of Men and Boys.

S ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
Mary of the Angels, Hollywood's Little Church around the Corner, 4510 Finley Ave.
Neal Dodd, D.D.
Daily Masses: 8, 9:30 and 11.

UISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
George's Church, 4600 St. Charles Ave., New Orleans
Alfred S. Christy, B.D.
7:30, 9:30, 11; Fri. & Saints' Days: 10

INE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
7:30, 8:30, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sher- rill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop
Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 8:00 & 9:00 A.M. Holy Communion; 9:45 Matins; 10:00 A.M. Church School; 10:10 Class for Adults; 11:00 A.M. Class for Children (additional); 11:00 A.M. High Mass & Sermon; 6:00 P.M. Solemn Evensong, Sermon; 7:00 P.M. Y.P.F. Weekdays: Holy Communion 7:45 A.M. daily and 9:30 A.M. on Thursdays & Holy Days; Matins daily 7:30 A.M. and Evensong at 6:00 P.M. Service of Help and Healing, Fridays, 5:15 P.M. Confessions, Saturdays 5 to 6 P.M. and 7:30 to 8:30 P.M. (and by appointment).

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop
Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert I. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercession for the sick

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

NEW YORK—Cont.

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop
St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Rev. Wm. H. Dunphy, Associate Rector
Rev. Felix L. Cirlot, Th.D.
Sun.: Holy Eucharist, 8 and 9 A.M.; Matins 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.
Daily: Matins, 7:15 A.M.; Eucharist Daily 7:30 A.M. Also Wednesday at 7 and Thursday and Saints' Days, 9:30 A.M. Evensong, 5:30 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop
St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop
St. Agnes' Church, 46 Que St., N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M., E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.



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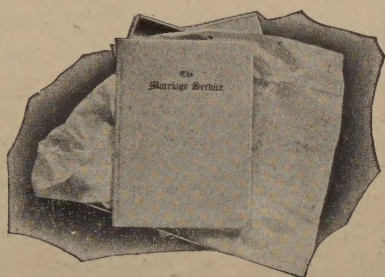
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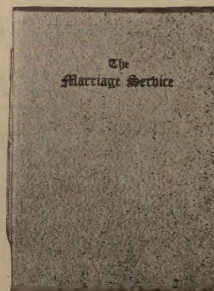
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